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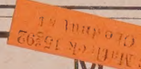

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POULTNEY BIGELOW contributes the first of his Danube articles, FROM THE BLACK FOREST TO THE BLACK SEA, illustrated by F. D. MILLET and ALFRED PARSONS.

The Frontispiece engraving of the Number is from a drawing by W. T. SMEDLEY, illustrating a Poem by JOHN HAY, entitled NIGHT IN VENICE.

Another interesting American article is George W. Sheldon's OLD SHIPPING MERCHANTS OF NEW YORK, illustrated by C. D. Gibson and F. H. Schell.

A prominent literary feature of the Number is Amelie Rives's new play, ATHELWOLD, illustrated by Miss Mary Gow.

It is just two centuries since the Great Witchcraft Delusion in New England, and this fact will enhance the interest of readers in Miss Wilkins's short story, entitled THE LITTLE MAID AT THE DOOR, illustrated by Howard Pyle.

William Archer contributes a paper on THE ROYAL DANISH THEATRE, illustrated by Hans Tegner.

The third of William McLennan's CANADIAN HABITANT SKETCHES, entitled MARIE, illustrated by C. S. Reinhart, will strengthen the impression already made by this author's writings, which, in this field, are as novel and original as the Creole sketches of Mr. Cable.

Julian Ralph also contributes another of his remarkable papers on the Northwest, telling, under the title of "A SKIN FOR A SKIN," the romantic story of the Hudson Bay Fur-Trading Company. The article contains material never before published, and is supplemented by Mr. Remington's graphic pictures.

Horatio Bridge, U. S. N., the classmate and intimate friend of the greatest of American romance writers, contributes the second paper of his PERSONAL REMINISCENCES OF NATHANIEL HAWTHORNE, giving new glimpses of his early literary life down to the time of President Pierce's election.

An entertaining character sketch, entitled FIN DE SIECLE, is contributed by Robert C. V. Meyers.

THE EDITORIAL DEPARTMENTS are conducted, as usual: *Editor's Easy Chair*, by George William Curtis; *Editor's Study*, by William Dean Howells; *Editor's Drawer*, by Charles Dudley Warner.

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The Living Church.

SATURDAY, JAN. 23, 1892.

THE DAILY WITNESS.

BY THE REV. E. C. PAGET.

The morning breaks, the shadows flee,
From slumber-laden hours
Nature awakes afresh to free
Her re-created powers.

Embowered amid her silent hills
Fair lies the city dreaming,
The eastern sky far faintly thrills
With tender radiance gleaming.

Behold! "The rosy-fingered dawn,
Child of the mist," advances,
Flooding each homestead, park, and lawn,
With keen and quickening glances.

'Tis hour of Prime, a sixfold stroke
The bells of time are swinging,
The birds in aisle of elm and oak
A matin Psalm are singing.

Heavens! what means this strident roar
Of horns and whistles vying,
Each fiercest slogan to out pour,
Full fit to rouse the dying;

Factory, and forge, and shop, and mill,
In rival hubbub screaming,
Summon to tasks of strength and skill
The crowds to labor streaming.

Startled from sleep, the sick man turns
Upon his bed of pain,
Robbed of the rest for which he yearns,
Too often yearns in vain.

"Is there no voice," he cries aloud,
In weariness and pity,
"To speak to all this toiling crowd
In all this Christian city?

"No voice amid these cries of earth,
This dull, discordant din,
To plead for gifts of higher worth
Than human toil can win?

"Each dawn the faithful Muezzin's call
Summons Islam to pray,
And slave and Sultan prostrate fall
And meet devotion pay.

"Each morn and eve the sacrifice
On Zion's altar flamed,
While clear the trumpet's silver voice
The hour of prayer proclaimed,

"Are Christians only bound to earth,
And careless all of heaven,
Thus to ignore their gracious Lord
Full six days out of seven?"

Hark! As he murmurs, comes a sound
Solemn, and kind, and clear,
As angel's silver tones profound,
Thrilling through discord drear.

From yon high hill of emerald green,
A sweet church bell is ringing,
Beneath its cross-topped spire serene
A heavenly message singing.

It sings o'er homes of toil and care,
Of the blessed Home above,
It cries, "Lift up your hearts in prayer
And learn a Father's love."

See Moses on the mount maintain
Prevailing intercession,
His people, victors on the plain,
Have won the prized possession.

So on our hill, though storm-clouds drift,
'Neath frost, or sultry skies,
A faithful pastor's hands uplift
The Christian sacrifice.

And that sweet bell, whose angel tongue
Hallows each dawn of day,
Pleads for its Lord, with old and young,
Bidding to watch and pray.

Muscatine, Iowa.

THE marriage by special license last month, in Dublin, was announced in the papers of that city, of the Bishop of Down (Dr. Reeves) to Miss Charlotta Townley. Dr. Reeves is over eighty years of age, and was ordained in 1838, being consecrated Bishop in 1886.

SINCE our last issue, we have received information that the consecration of the Rev. Dr. Nelson as Bishop of Georgia, will take place in St. Philip's church, Atlanta, Georgia, on the Feast of St. Matthias, Feb. 24th.

WITH the announcement of the death of Cardinal Manning, came that of Cardinal Simeoni, the statesman of the Roman Conclave, and also that of the Duke of Clarence, the eldest son of the Prince of Wales. It is a commentary on human greatness that the papers had comparatively little to say of these two great men, while they devoted columns to the young man whose sole distinction was that he was heir presumptive of the throne of England.

THE death of Cardinal Manning removes almost the last of the great men of the Oxford Movement. He was not one of the leaders of that revival, but no history of those times would be complete without record of his name and influence. His was not the commanding intellect and personal charm of John Henry Newman, but his controversial skill and intense zeal made him a champion of Catholic truth in the Church of England, and a formidable and constant foe of that Church after he had joined the Roman Communion. He soon rose to eminence, and as a cardinal, was its able representative in England. While well maintaining his social position as a Prince of the Church, he was specially endeared to the working classes by his constant championship of their interests. Dr. Manning and Bishop Wilberforce married sisters. Mrs. Manning died a few months after marriage. It was some years after her death that Archdeacon Manning left the Church of England.

WITH respect to the acceptance by the Bishop of Gloucester and Bristol of the gift of a cope, mitre, and staff, Mr. W. Digby Thurman, a well-known solicitor of Liverpool, writes: "(1) The cope, from any point of view, is clearly legal, being enjoined on the Bishop in his cathedral church by Canon 24, of 1603, and recognized by the Privy Council decision in the case of Mr. Purchas. It has invariably been used at coronations, and figured in the Abbey of Westminster at her Majesty's jubilee service in 1887. (2) The mitre is alike the popular and the heraldic emblem of the historic episcopate. It is as legal as the college cap or the wig. It appears prominently on the carriage panels, letter paper, and official seals of the most Protestant prelates, who, in these ways, adhere to it with the utmost punctiliousness. (3) The pastoral staff is a symbol as harmless as it is edifying, and is, happily, rather the rule than the exception." It is stated that the Bishop of Exeter, Dr. Bickersteth, a staunch evangelical, is to receive similar presents, and that he has promised to use them. The universal restoration of these ancient and legal vestments will soon be accomplished by the Anglican episcopate. In that event it will be safe to say that the American bishops will not be slow to follow the lead.

"THE Rev. J. Pilkington Norris, D. D., Canon and Archdeacon of Bristol Cathedral, has been appointed to the Deanery of Chichester, vacant by the transference of Dr. Pigou to the Deanery of Bristol." This was the announcement that was made on Dec. 29; on the next day the new Dean lay dead. At the time of his acceptance of the deanery, Archdeacon Norris was suffering from an attack of bronchitis, his condition became daily more critical, and he passed away quietly on the Tuesday evening. The death of Dr. Norris caused a painful shock in Bristol, where he was much respected. Dr. Norris was the author of numerous theological and devotional works, including "On the Inspiration of the New Testament," "The Catechist's Manual," "Key to the Gospel Narrative," "Key to the Acts of the Apostles," "Manuals of Religious Instruction," "Rudiments of Theology," "Studia Sacra," "Theological Remains of John Keble," "Easy Lessons on Confirmation," "New Testament, with Introductions and Notes," and for the S. P. C. K., "Lectures on Pastoral Theology," and "Lectures on Butler's Analogy."

AT the meeting of the Board of Managers, Tuesday, Jan. 12th, 1892, the treasurer's report to January 1st, showed an increase in the contributions of $16,354, as compared with the corresponding months of last year. Of this increase, $5,342 was specifically contributed for the arrearage. Resignations of the membership in the Board of Managers were presented from the Rev. Dr. J. Livingston Reese and General Wager Swayne. It was stated that Miss Sybil Carter, who has done exceedingly effective work as a special agent of the Board, had felt herself obliged to resign, because her health would not longer permit her to bear the fatigue of railway travel. Communications were received from the Rev. Mardon D. Wilson, secretary of the Convocation of the missionary jurisdiction of Washington, and from the Rev. John Dows Hills, of Tacoma, showing the marvellous growth of the State, the necessity for applying for admission as a diocese at the earliest possible time, and that only the financial stringency which they are experiencing would prevent them from pledging themselves for the support of a bishop at the General Convention of 1892, which, nevertheless, they hope to be able to accomplish. They have 70,000 square miles of territory, some of it fully settled, all of it being rapidly peopled. These communications were referred to the House of Bishops. The Commission on work among the Colored People reported that they had made an appropriation for such work in the diocese of Delaware in the amount of $400 for this fiscal year, and that the Bishop of South Carolina had appointed the Rev. Edmund N. Joyner as archdeacon. Information was at hand that Mrs. Boone, the widow of the late Missionary Bishop of Shanghai, with her son, had probably sailed from Yokohama on the 11th of January. The work at Wuchang station has been suspended for a time, because of the threatened riots, but the Rev. Mr. Graves had returned with the theological students and re-opened the Bishop Boone Memorial School. Dr. E. M. Merrins, lately arrived, had joined him at the station. The Rev. Herbert Sowerby had conducted services at Wuhu, which place the Bishop had been accustomed to visit statedly, and had held one service at I-chang, where he was received by the residents with attention. The native workers have continued on duty at I-chang and the daily services have gone on. Mr. and Mrs. Sowerby expected to return to I-chang to live as soon as the matter of the indemnity has been settled. He says there is great encouragement and a wide field. New as the station is, they already have there, and at Sha-sze, between fifty and sixty communicants. The account of the recent terrible earthquakes in Japan, as gleaned from the missionaries' letters, has already been published. Mr. McKim writes heartily of the work at Trinity Divinity School, and of the vigorous evangelistic work which is carried on in and about Tokyo, which he had had a recent opportunity of observing during his tour of duty at the school; says that the Misses Perry and Miss Page have under their care at Tokyo more than 175 children, who, with the rudiments of secular education, are taught the essentials of the Christian Faith. Important letters were received from Bishop Ferguson and several of the missionaries in Africa, showing that notwithstanding the inconveniences caused by tribal war (now terminated) in the Cape Palmas district, the work was progressing at most points.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, Jan. 5.

The Christmastide of '91 will long be remembered in London. It was a veritable "Black Christmas," for King Fog, who had reigned supreme for a whole week, only lifted his shadow off the face of the metropolis in the evening of the day. Moreover, the roads and pathways were one sheet of ice, and boys home from school, indifferent to the weather and the fog, sported their skates on the roads, and had "a rare good time. Family gatherings were disappointed by the non-arrival of guests living at a distance, and many who braved the fog and the ice on foot, came to grief with broken limbs or a mistaken direction, finding themselves in a neighborhood very remote from their proper destination; only a few actually succeeded in reaching their friends, the relation of their experiences making the talk of the evening. An example of what the day was like may be gathered from the following incident: In the west of England, the rector and many of the inhabitants were down with influenza—an epidemic which is, I grieve to say, now prevailing all over the country—and a good friend had offered to go down from London, and take the services. He started from his residence in one part of London to get to Paddington Station in another. But

he never got there. No vehicle of any kind was to be had, and in the fog he lost his way, and his train as well. In some parts of London, daylight was not seen for six days. The mortality, especially amongst the aged and ailing, has been very great, in consequence of this terrible time. Of course, the papers are full of suggestions for ridding London of the fog, but no one seems to do more than suggest.

The Archbishop of Canterbury has left England for Algiers to seek a little fresh air and a rest from the ever-increasing business of his province and diocese. Before his return, it is possible that the judgment of "my lords of the privy council" in the Bishop of Lincoln's case may be delivered. But this is all uncertain; it may be next week, or perhaps it may not be until Easter. Of course, however much the Bishop of Lincoln and High Churchmen as a body disregard the judicial committee as an ecclesiastical court, its decision in this matter is of no little importance, and is bound to influence the action of a great many of the "moderate" school. High Churchmen will, of course, take no notice of its rulings whether they be for or against their contentions; and as for our Protestant brethren—well, I can only anticipate for them defeat, a hoist by their own petard, truly. That the Archbishop's judgment has given a great impetus to the introduction of ritual in the services of the Church, I fully believe, and the great danger to the Church of England just now is the attention which is bestowed on mere externals. In the early days of the ritual movement, the meaning and value of the Sacraments was unceasingly taught; nowadays, it is (I am afraid in too many churches) the most correct color, or the proper length of a vestment, that is most studied, and upon such food no soul can live. The Catholic revival, by which is meant the long-forgotten teaching of the divine institution of the Church, her ministry and sacraments, can only be retarded, if not hindered altogether, by giving an undue prominence to the ritual which is only its outward expression. This is the danger which now confronts the movement. It is not the opposition of Protestants that we have now to face, but the too great eagerness of would-be friends to adopt the outward symbol while forgetting the thing signified.

Are we losing ground? And is the same spirit of self-sacrifice which animated and inspired the men of the early days of the revival, wanting amongst us now? These are questions which need to be answered. There are plenty of noble instances which should encourage us to think that we have not lost the lessons taught us by the examples and instruction of our fathers, but in one particular at least it would seem to be otherwise. The Universities' Mission to Central Africa has again and again within the last few months, appealed for priests to take the places of those who have laid down their lives for the work, but the appeal meets with no response, and the pertinent question is asked whether High Churchmen are not getting too fastidious of all that is outwardly inadequate, to face the exigencies of a life when much that they value in the service of God will have to be foregone. "Surely we must feel," a missionary writes to one of the papers, "that there is something amiss, something unmanly, in a type of religion that shrinks from going out of doors, and fears transplantation. No one values or appreciates more than I, the ceremonial glories which have illuminated our sanctuaries of recent years; but I cannot help feeling that one of their attendant dangers may be to foster a stay-at-home piety which will cause us to shrink from an intolerable hardship, from anything short of external perfection." And then the same writer adds: "A too sheltered religion, a lack of holy adventurousness, is a feature of ill omen in a Church or a Church party, for what does it amount to but a lack of the spirit of self-sacrifice? If enfeeblement be the necessary result of a ceremonial revival, it would be better if it had not taken place. If the movement is to be rescued from evaporating in æstheticism, a new start seems to be required." The special effort which is now being made to arouse the clergy to respond to this call, will, I hope, enable me to report more hopefully in my next letter of the prospects of this most important mission.

Lord Salisbury has been severely criticised for translating Bishop Bardsley from Sodor and Man to Carlisle, and also Archdeacon Straton of Wakefield to fill the island see. No one objects to the appointment of Evangelicals to a share in the government of the Church, provided they are men of mark and leading, but to fix on two such partisan men, utterly destitute of any special qualifications for the episcopate, is indeed unfortunate. It can only be accounted for by the desire of the Premier to please some bigoted Protestant supporter in view of the next general election. The Evangelicals must be as much put out as others are at his choice. Both are indeed miserable appointments. The deanery of Chichester was offered to Archdeacon Norris of Bristol, but I grieve to say, only a day or so after the notification of his appointment, he succumbed to an attack of influenza. The archdeacon was an excellent Churchman and did good work for religious education. He would have made an admirable Bishop, and how it came about that he was passed over so long, is a question that puzzles many people. Dr. Pigou, the new Dean of Bristol, has effected some improvements in the cathedral services. The Bishop of Gloucester and Bristol wore his new cope and mitre on Christmas Day, but the head-piece he only donned in the cloisters, carrying it in his hand whilst in the cathedral. The ire of the Protestant party is great, as may be imagined, and a demonstration is to be held at the end of the week in denunciation of this innovation.

The unsettlement of men's minds by the new criticism, and the concessions made to it by such men as Mr. Gore and Prof. Cheyne, has lately called forth a "Declaration on the truth of Holy Scripture," by certain clergy of the Church of England, less eminent as scholars than as practical, hard-working clergymen. They are 38 in number, and are not confined to one school of thought, Bishop Claughton (late of St. Alban's), Archdeacon Denison, the Dean of Canterbury (Payne-Smith), Dr. Goulburn, Mr. Webb-Peploe, being amongst the signatories. The Declaration has called forth much comment and some abuse from friends within and foes without. But however much its wording is open to criticism, there remains the fact that these men of position and influence have declared their undoubted faith in the inspiration of Holy Scripture, and in the midst of the attacks of rationalism and the difficulties of reason, such a declaration must help to calm other men's minds who are unable to give the time necessary to a proper investigation of the subject, or are without the intellectual capacity to do so.

The death is just announced of Samuel Crowther, Bishop of the C. M. S. mission on the Niger. Captured in a slave raid on his native village, he was in 1821 shipped in a slaver bound for Brazil, which in its turn was taken by one of her Majesty's ships, and the lad rescued. He passed into the hands of the C. M. S., and was educated by them, and subsequently took orders, being ordained by the then Bishop of London, and ministered at Lagos, on the west coast of Africa. He was appointed first Bishop of the Niger Territory in 1864. Mr. Crowther had great linguistic powers, and did excellent service in translating the Bible and Prayer book into several African dialects. His rule of the native Christians is said to have been good, but the Niger mission is now in such discord that the Bishop's successor will find his hands full to put things right again. A commission from C. M. S. is now investigating the troubles that beset the mission. It is said that there is no native clergyman likely to be appointed to succeed Bishop Crowther, and in that case I should not be surprised to hear that the natives had set up their own "Church."

CHICAGO.

WM. E. McLAREN, D.D. D.C.L., Bishop.

The Bishop visited the mission at Windsor Park on Sunday morning. He preached, confirmed 12 persons, and celebrated the Holy Communion. This is the first Celebration held at this mission. It has been recently placed in charge of the Rev. T. Cory-Thomas.

The Board of Missions is now engaged in raising the last thousand to make up the $10,000 originally asked for. On the first Sunday after Epiphany, St. Luke's church, South Evanston, subscribed $250, and last Sunday, Emmanuel church, La Grange, pledged $350.

The Bishop of Springfield is now in the city, giving lectures upon Ecclesiastical History at the Western Theological Seminary. On Sunday morning, Dr. Seymour preached a powerful sermon at Calvary church.

The Rev. Chas. J. Adams, late of St. Luke's church, is delivering a course of lectures on Church History on Sunday evenings, at Lincoln Hall, 71 Adams st.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

The January meeting of the Archdeaconry of Orange was held on Wednesday, 13th inst., in Christ church, Warwick. On Tuesday evening there was a missionary service. Addresses were delivered on the various fields of missionary work: "In the Parish," by the Rev. Dr. Thomas; "In the Diocese," by the Rev. J. W. Buckmaster; "In the Nation," by the Rev. P. C. Creveling; "In the World," by the Rev. L. T. Wattson; "At Greenwood Lake," by the Rev. W. A. Dalton. On Wednesday there was an early celebration of the Holy Communion, the Rev. P. C. Creveling, celebrant, and another Celebration at 10:30, the Ven. Archdeacon Thomas, celebrant. At the 10:30 service the Rev. Rufus Emery read a most interesting address on the early missions of the Church in the district now comprised in the archdeaconry. This paper will shortly be printed. After the service, luncheon was served at the home of Mr. E. M. Reynolds, at which some excellent speeches were made by Hon. J. G. Graham, of Newburgh, Hon Grinnell Burt, of Warwick, and several clergymen. The archdeaconry met for the transaction of business at 2 o'clock. The Rev. Messrs. Rufus Emery and J. W. Buckmaster were appointed a committee to devise a plan by which a suitable monument may be erected over the grave of Hezekiah Watkins, a faithful missionary who labored for many years in Orange, Sullivan, and Ulster Cos. The May meeting of the archdeaconry will be held at Holy Trinity church, Highland.

CITY.—On Jan. 4th was opened the Cullum Memorial chapel of the New York Cancer Hospital, just completed. It commemorates a remarkable work. Mrs. Cullum was the foundress of the Helping Hand Society of St. Thomas' church, for the relief of poor women and their families. A year ago she established and largely sustained with her own means a Diet Kitchen in the basement of St. Thomas' chapel, as an agency of extending her charity to the sick poor. She was long actively connected with the management of the Woman's Hospital and in that connection conceived the idea of needed special provision for cancer cases. In co-operation with Mr. and Mrs. John Jacob Astor she founded the New York Cancer Hospital, and Mr. Astor erected a pavilion for it at a cost of $200,000. Mrs. Cullum gave $50,000, and lived to see a fund of $300,000 more raised. By her will she left property valued at $75,000 to the new hospital. Services of the Church were from the beginning introduced, and were long held on Sunday afternoons by the Rev. C. R. Treat, and others. The new chapel which has been made a memorial of the foundress, has been erected in order to permit these services to be conducted on a larger and more fitting scale. It is from designs by the well-known Church architect, Mr. Charles C. Haight, and is in French gothic style, and built of Belleville sand-stone with red pressed brick and stone banding. It is 56 feet in length, 22 in width, and 34 in height. The roof is vaulted in wood and supported by stone shafts. The prevailing tone of decoration is in gold. The altar rails and lectern are bronze, and the furnishing of oak. The font is of carved stone, and inlaid with tile work. In the transept is a memorial window, which has been placed there at a cost of $5,000, the gift of the late John Jacob Astor. It represents a theme taken from the legend of St. Elizabeth of Hungary. The face of the central figure is Mrs. Cullum's own, taken from a photograph. The scene is from that part of the legend where St. Elizabeth meets her husband, and when she is reproved by him for the nature of her charities, the lowly gifts in her hands turn at once to lovely flowers. Beneath, are the words: "In memory of Elizabeth H. Cullum," with dates of birth and death, and the inscription:

> Such melting tenderness, so fond to bless,
> Her charity almost became excess.

A new Astor pavilion is in process of erection, given by Mr. John Jacob Astor at a cost of $150,000 in memory of his wife, Charlotte Augusta Astor. Its walls throughout are of masonry. Broad iron staircases, embellished with ornamental balustrades, give access to two circular towers, and flooring is of tile and slate. This is the first institution in America to adopt circular wards, and the ventilation so necessary, in treating cancer cases, is of extraordinary completeness, it being possible to entirely change the air every five minutes without any draft, or variation of temperature. Beneath the chapel on the ground floor, is a large room for the reception of patients. Private rooms are provided in the hospital, and each bed has an electric bell, so that the weakest patient can summon aid at any moment without effort. A staff of surgeons and nurses is resident. This institution which has arisen through the philanthropy of Churchmen, and is under the spiritual care of the Church, is the most complete and most splendidly equipped foundation of its kind in the world.

The amount realized by the Saturday and Sunday Hospital Association from its appeal, has been much less than usual, on account of the smallness of the congregations on the day of appeal, due to the prevailing sickness. As the hospitals are unusually crowded, and put to extra expense from the same cause, a larger sum than formerly contributed is urgently needed. The management of the association has accordingly put forth a second appeal, and will await further gifts before closing the account. The amount so far received is about $40,000.

The series of organ recitals at Grace church under the direction of Mr. Samuel P. Warren, was begun Thursday afternoon, Jan. 7th, with Bach's Pastorale in F, an organ sonata by Piutti, and other selections. The second of the series was given Thursday, Jan. 14th, being the 203rd so far, by this eminent organist.

On the 1st Sunday after Epiphany, the Rev. Geo. R. Van De Water, D.D., rector of St. Andrew's church, announced that a member of the parish had made the following offer: That he will give the sum of $25,000 toward the payment of the church debt on Easter Sunday, 1893, provided the congregation will in the meantime raise an equal sum for the same purpose. He will also pay the interest on $25,000 from Easter, 1892, until Easter, 1893, being $1,250, making $26,250 in all. By the acceptance of this generous offer, the church will be relieved at once of the necessity of paying $1,250 for interest due between now and Easter, 1893. In the second place the debt will be reduced by the sum of $50,000. The advantage of carrying out this undertaking is not only the large reduction in the bonded debt, but also the annual saving in interest of $2,800. Therefore, if this congregation will raise the sum of $25,000 within the next 16 months, it will be the means of lessening the debt by $118,000 within the next ten years. The vestry states that with the exception of the usual Easter offering for that purpose, no other special appeal

for the reduction of the debt will be made during the next five years.

The church of the Redeemer has suffered the loss of two rectors within two months. The Rev. Herman G. Batterson who was called from Philadelphia, to succeed the Rev. Dr. Shackelford, just before the Christmas holidays, has unexpectedly broken down in health, and has placed his resignation in the hands of the vestry. The assistant minister, the Rev. F. W. Davis, will temporarily have charge of the services. Dr. Batterson has received many expressions of sympathy, and will enter upon a prolonged period of retirement from active work.

At All Souls' church, Mr. Wm. C. Macfarlane, organist, began on Monday, Jan. 4th, the second series of organ recitals, with selections from Tombelle, Van Eyken, and Haydn. The six projected recitals will be completed by Feb. 8th.

The pro-cathedral announces that its services will hereafter be held at 9:30 A M. every Sunday, at which time the Holy Communion will be celebrated. The attendance is necessarily small. The cross upon the altar is a wood carving executed by Joseph Mayer, the leading actor at the Oberammergau Passion Play of 1880 and 1890. It is a gift from a parishioner of Grace church. The trustees have lately received a gift of a silver-mounted brick taken from the church erected by Christopher Columbus, on the island of Hispaniola, and believed to be the oldest church in the American hemisphere.

At Grace church, the Rev. Wm. R. Huntington, D.D., rector, a special Confirmation was held Thursday, Jan. 7th, at which time the former pastor of the City Temple—a congregation of the United Presbyterian denomination—received the rite of Confirmation at the hands of Bishop Brewer of Montana. Mr. Worden will take holy orders, and is meanwhile laboring as a lay-reader under the direction of the City Mission Society.

The annual meeting of the Church Parochial Missions Society was held at Calvary church, on Monday, Jan. 4th. The officers of the past year were re-elected, and Mr. Edward J. Knapp, Jr., appointed assistant treasurer. Reports of the secretary and treasurer were presented and arrangements made for the holding of a number of Missions, by the general missioners and the volunteer staff of Mission preachers. A Quiet Day will be held just before Lent, for the clergy. It will be conducted by the Rev. Prof. Walpole, of the General Theological Seminary at Trinity church, New Rochelle, N. Y.

The will of the late Mrs. Elizabeth J. Coles leaves a number of public bequests, including $20,000 and a collection of art objects to the Metropolitan Museum of Art, and $150,000 and real estate to establish an educational institution for boys in memory of her son, Wm. F. Coles. Mrs. Coles, who sometime since presented valuable tapestries to Bishop Potter for use in the projected cathedral of St. John the Divine, as announced at the time in these columns, has remembered the cathedral in her will. A bequest of $25,000 is made to the cathedral trustees, and a residuary sum will also go to them. It is impossible at this time to state to what extent the trustees will be benefitted, as the amount of the estate is variously estimated at from $1,000,000 to twice that sum. Probably a large total will eventually result.

On the 1st Sunday after the Epiphany a memorial service for the departed was held at the church of the Beloved Disciple, the Rev. S. Gregory Lines, rector.

VIOLA.—The rector of St. Paul's church, Spring Valley, accompanied by the organist and choir of the church, visited the County Alms House on Monday, Jan. 4th. Thanks to the ladies of Spring Valley and Pearl River, the poor people had an abundance of cake served to them at dinner. After dinner, there were devotional exercises in the chapel, and at its conclusion each of the men received a package of candy, a handkerchief, a pipe, and package of smoking tobacco; and the women received a bag of candy and a handkerchief, the gift of the ladies of St. Andrew's Guild, of New York City.

PEARL RIVER.—The 4th anniversary of the opening of St. Stephen's chapel was celebrated on Sunday, Jan. 3rd. Loving and zealous hands had trimmed the chapel. Two beautiful vases, filled with evergreens, variegated with red berries, were placed on the altar in memory of the late Mr. Corby, and a very handsome eagle lectern was placed in the chancel by Mr. Turfler and his family, in memory of his deceased parents. There were morning service and Holy Communion at 10:30, children's service at 3:30 P. M., and evening service at 7:30. The services were nearly all choral. The Christmas entertainment of the Sunday school on New Year's Eve, was very interesting and well attended. A beautiful ship had been arranged on the platform, heavily laden with presents for the children, the gift of a lady in Hoboken, N. J.

ANNANDALE.—The Rev. R. B. Fairbairn, D. D., LL. D., president of St. Stephen's College, has been ill, and his classes have been temporarily taken by Prof. Hopson. A number of new books have been added to the Haydn lending library.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

BISHOP'S APPOINTMENTS.

JANUARY.

29. Centralia. 31. Columbia.

FEBRUARY.

2. Cuba. 3. St. James.
4. Rolla. 5. Sullivan.
7. Jefferson Barracks. 12. Fulton.
14. Monroe. 15. Hunnewell.
19. Jonesburg.
25-26. St. Luke's chapel, St. Louis, Retreat for the clergy.
28. St. Louis: A. M., St. Andrew's; P. M., St. Mary's, Shrewsbury; evening, cathedral.

MARCH.

3. Cathedral, Quiet Day for Women.
6. St. Louis: A. M., Trinity; P. M., Epiphany.
13. St. Louis: A. M., Ascension; P. M., St. Matthew's; evening, St Augustine's.
20. St. Louis: A. M., St. Mark's; evening, St. Paul's.
27. St. Louis: A. M., St. Peter's; evening, Mt. Calvary.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

The Standing Committee of the diocese is the same as last year in regard to membership. The Rev. D. W. Dresser, S.T.D., was re-elected president, and Archdeacon Taylor was re-elected secretary for the current year. The committee has given its consent to the consecration of the Rev. Cleland Kinloch Nelson, D.D., Bishop-elect of the diocese of Georgia. The committee has also sent out a formal document asking the consent of the Bishops and Standing Committees to the proposed election of an Assistant Bishop for this diocese, in pursuance of the action taken at the 14th synod in December.

INDIANA.

DAVID E. KNICKERBACKER, D. D., Bishop.

Bishop Knickerbacker officiated at Grace cathedral, on the first Sunday of the new year, and gave a brief resume of the growth of the Church in Indiana during his episcopate. It was shown that 23 new churches had been built, at a cost of $132 500: 12 rectories, at a cost of $37,800; 4 parish houses, at a cost of $14.200; three school buildings, at a cost of $72,000, with an endowment for one of $10,000. Lots had been purchased in five towns, at a cost of $1,900, on which it is proposed to build churches during the present year. The Aged and Infirm Clergy Fund has been increased $2,700. Cash had been contributed for the Church Home to the amount of $4,000, for endowment of the diocese, $40,000, making a grand total of $316,900. The services of the Church had been permanently established in 20 counties not before occupied, with services more or less regularly in 10 other counties. The clergy have increased from 25 to 46 in number; lay readers from 18 to 30; candidates for the ministry, from 3 to 11; Sunday school teachers, from 397 to 445; Sunday school scholars, from 3,666 to 3,884; and communicants from 3,884 to 6,267. In the same time 1,222 adults had been baptized and 3,164 infants, making a total of 4,389; confirmates, 3,293. There was contributed for diocesan missions $19,920, an annual average of $2,215; for the diocesan church building fund, $5,000, an annual average of $625. The annual average contribution for current expenses of parishes amounted to $45,316. It is expected to build six churches the present year, and to raise the endowment to $50,000. The Bishop congratulated the congregation on the steady and encouraging progress the Church was making in the diocese, and urged the cultivation of the missionary spirit and contributions for all mission work.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

JERSEY CITY.—St. Mary's church on the Heights, the Rev. D. F Warren, D. D., rector, had a brilliant service on Epiphany night. The chancel, and the gradines of the altar, and the beautiful reredos, were illuminated with multitudes of wax lights. The scene was a very effective one. An excellent musical service was rendered by the vested choir, followed by an earnest and practical sermon by Archdeacon Jenvey. After an anthem, the final collects were said and the benediction given by the Rev. E. B. Russell, an old friend and guest. The Rev. Dr. Warren's most zealous work at St. Mary's is awakening much interest, and has the added help and devoted efforts of Mrs. Warren, and both are meeting with the appreciation they so well deserve in the parish.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

ADDISON.—The church of the Redeemer regrets losing the services of her rector, the Rev. Francis Gilliat, who has just resigned to accept Trinity parish, Canaseraga. During the four years of his sojourn, the work has gone on steadily and quietly, and results wider than those appearing on the parish register are acknowledged by all. The work of parish visiting has been most faithfully carried out, in the village and out among the farmers, who have manifested any interest whatever in the Church. It is a great deal to leave with the good-will of the whole community, as does Mr. Gilliat, and his successor will be able to take the work just as it is, with organizations in good shape, and carry it along to a still higher point of success.

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

The North-Western Convocation held its winter session in Calvary church, Toledo, on Tuesday and Wednesday, Jan. 12th—13th, Dean J. H. Blake presiding, and 12 clergymen attending. The Dean preached the opening sermon, *ad clerum*, on Tuesday evening. It was an able setting forth of clerical responsibilities. On Wednesday a goodly number received the Holy Communion at 8 A. M., and at 10, after Litany, the Rev. D. F. Davies preached on "The Church." On Wednesday evening, the Rev. Chas. Scadding gave a graphic description of his mission work in New York slums, the Rev. Ephraim Watt also narrated the interesting features in his itinerant labors under Bishop Dunlop in New Mexico, and Archdeacon Brown presented with great force his favorite cause, "Our diocesan missions." At the business meeting in the morning a motion was passed concurring with the late action of the diocesan missionary board, as to a proposed apportionment as a suggestive assessment for each parish. The new plan is to be laid before the next diocesan convention. A motion passed assuming a share of a $1,000 debt, due by the missionary board next April, and asking the Archdeacon to assess each congregation for the proportionate amount. The officers of the newly organized Church Sunday School Institute for the north-western part of the diocese were elected: *President*, the Rev. J. W. Sykes; *vice-president*, Mr. D. E. Thomas, of St. Mark's, Toledo; *secretary and treasurer*, Mr. S. A. Davis of Trinity church, Toledo. Executive Committee: T. M. Sloan, E. T. Sams, Dr. G. L. Hoge. The next meeting is to be during the convention week. The two evening sessions of the convocation were rendered peculiarly interesting by the new Calvary choir of vested boys and girls. This choir has been in training but six weeks, and the vestments were all made by the Calvary ladies within two weeks. The excellence of the results is a subject of congratulation for all concerned. Mrs. Galloway, the organist and leader, brings rare ability to her task.

The North-Western Sunday School Institute held its first session in Calvary church, Toledo, on Thursday, Jan. 14th. There were three meetings in which were discussed: "The relation of the Sunday school to the Church;" "The music of the Sunday school;" "How to reach and interest the children;" "Class instruction;" "The text books of the Sunday school;" "The model Bible class and how to teach it;" "The rector's place in Sunday school;" "What is required of Sunday school teachers and what is to be the fruit of their labors?" There was also an excellent essay read by Miss Anne Radborne, and a beautiful poem by Miss Tessie Clark. All the clergy took active part in the discussions, as did Mr. D. E. Thomas of St. Mark's, Mr. S. A. Davis, of Trinity, and Messrs. Richardson, Eggleton, and Gleason, of Calvary. The attendance was encouraging, and the interest so great that a motion passed calling for a meeting once a month during the winter. St. Mark's was selected as the place for the next meeting.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

HASTINGS.—On Christmas Eve, a farewell service was held in the chapel by the Rev. Mr. Bancroft, who has for so many years been identified with this parish.

On Christmas morning, the new Emmanuel church was formally opened by Bishop Gillespie, the rector, the Rev. E. D. Irvine, and the Rev. Joseph Bancroft, taking part in the usual Christmas services which followed. The Bishop preached. Services were held on the three following days. On Wednesday evening, Dec. 30th, at the last service, the vested choir of St. Luke's church, Kalamazoo, Mr. Arthur Pyne, organist and choirmaster, furnished the music. No such service was ever held in Hastings before, and the crowded church attested general interest. Dr. Campbell Fair was the preacher.

The new Emmanuel church is a substantial structure of stone and brick, with slate roof. The interior is finished in Norway pine, with open timbered roof, and the seats are of birch. The following memorials and gifts are in place: A brass eagle lectern, given by St. Agnes' Guild in memory of two deceased members; a Bible for the lectern, from a lady in memory of her son, Mr. Chas. Knappen; a brass altar rail in memory of Mr. C. H. Van Arman, given by his widow, and a marble font from the members of the infant class of a dozen years ago. One of the chancel windows is in memory of Mrs. Barlow, given by her children; and the large west window is a gift from the Sunday school.

PETOSKEY.—The finishing of the interior of the chapel and parish rooms has just been completed. They were opened for the first service on the Friday before Christmas, and consist of two rooms besides the chapel, which can be all thrown together, forming a room 68 feet in length by a varying width of from 12 to 23 feet. The walls and ceiling are in plain hard plaster finish, the woodwork of ash and elm. Two entrances lead into the church, one through the choir and the other through the vestry room. Part of the expense for this most-needed improvement came from kind friends out of the diocese, and the congregation made a generous subscription. But in spite of the greatest economy $100 is still needed. Besides this, the mission needs an organ for the chapel, a bell, and a plain lectern for the chapel, or what would be better, a new one of oak for the church, thus placing the plain one of stained pine in the chapel. A Christmas supper in the parish rooms was given the Sunday school, followed by a ser-

vice in the church. The service on Christmas Day was better attended than ever before. Altogether the work in this new field continues to be encouraging, despite the fact that it is "out in the cold", 140 miles from the rest of the diocese.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

The results of the work of the general missionary for the Southern Convocation, the Rev. J. R. de W. Cowie, already more than justify the wisdom of his appointment. He has not yet been able to cover the entire field, which approximately is equal in area to the State of Illinois, but he has systematically visited a large portion of it, and has arranged his field in districts naturally related to some common centre. One of these districts includes South Riverside, the Cajalco Tin Mines, Tamescal, Perris, and Menifee. Services have been held at each of these points, and communicants have been found, and so much interest has been aroused that pledges have been given for the whole support of a resident missionary who shall minister at each point with such frequency as is practicable. The Bishop hopes to have the new man in the field early in the new year. Mr. Cowie is now at work in a portion of his field which hitherto has been utterly neglected by the Church—the northern portion of Santa Barbara county and the southern half of San Luis Obispo county.

The Rev. Alfred Fletcher, of Redlands, and his family are suffering from a sad affliction. His father, the Rev. John Fletcher, Canon of St. Alban's cathedral, Toronto, nearly four-score years of age, retired recently from the active work of the ministry, and came with his wife and daughter to make their home for their closing years near their son. Mrs. Fletcher, about the same great age as her husband, but full of bright cheerfulness and genial interest, bore the journey without fatigue. In the week of their arrival at her son's home, she caught a severe cold, which developed rapidly and caused death after a few days' illness. Her burial took place on Saturday, Dec. 5th, at Redlands, the Rev. Dr. Trew, of San Gabriel, performing the service.

The growth of the Church at Redlands is a fair sample of its growth throughout the diocese. The present missionary visited the place in the spring of 1887 and held service for the first time. There were then about six or seven communicants. With sanguine faith in the future of the new district, a mission was organized, and a good church of correct ecclesiastical design, costing about $2,000, was opened for service on July 17th, 1887. In 1889 a comfortable rectory was built. By May of 1891 rectory and church were entirely paid for, and Bishop Nichols consecrated the church. During all this time the congregation has received aid from the Mission Fund. Meanwhile, the number of communicants has grown to about 80, and with the sanction of the Bishop, it has been decided to organize as a self-supporting parish, thus setting a seal to the earnest and successful labors of the self-denying missionary, the Rev. Alfred Fletcher.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

The Standing Committee have given their consent to the election of the Rev. Dr. Nelson as Bishop of Georgia.

BOSTON.—An altar cross, vases, and alms basin of fine workmanship have been presented to St. Andrew's church, by Mrs. Seth Sprague They are a memorial of her sister, Susan E. Tucker, who died in Paris a year ago. Mrs. Tucker was a communicant of Trinity church, to which St. Andrew's belongs.

In a recently printed letter of the Rev. Father Osborne to a clergyman of this city, concerning his work in South Africa, he mentions that on a certain Sunday, he baptized six women and five men by immersion. The Rev. Father Benson will be able to officiate in the church of St. John the Evangelist on Septuagesima Sunday. He is on the way from India.

Though the new church of the Messiah is not yet complete, yet divine service was held there on Sunday, Jan. 10th, for the first time.

The Church Temperance Society has now five coffee rooms in active operation in the city, and an excellent work for temperance is being done. They are under the superintendence of the Rev. S. H. Hilliard, the organizing secretary.

CHELSEA.—St. Luke's church has a new organ made by Hutchins of Boston.

HAVERHILL.—The 33rd anniversary of the consecration of Trinity church was recently observed and the Rev. W. R. Richardson, rector of St. Paul's church, Newburyport, preached the sermon.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—On the afternoon of the 1st Sunday after Epiphany, Bishop Whitaker visited All Souls' church for the deaf, where he administered the rite of Confirmation to a class of 20 deaf-mutes, it being the largest class of its kind confirmed for 10 years. The Rev. J. M. Koehler, who is in charge of the church, interpreted the Confirmation service in the sign language, and also the Evening Prayer. Mr. A. L. E. Crouter, superintendent of the Deaf and Dumb Institution (which furnished 6 of the candidates) interpreted Bishop Whitaker's address on "The Practical Life." The class was composed of 13 men and 7 women, and included 3 married couples. There are over 1,000 deaf mutes in the city, of whom about 300 belong to All Souls' church, and 150 of these are communicants. Services are held every Sunday afternoon, also in the morning of the 3rd Sunday in the month, and upon the chief festivals. Four Bible classes for adults meet after service on Sunday, and a class meets at St. Luke's church, composed of pupils of the neighboring institution. A working people's club of 90 members also meets for literary exercises twice each week.

The 10th annual meeting of the joint boards of the Sheltering Arms was held on the 7th inst., Bishop Whitaker presiding. Very encouraging reports were read by the treasurer, and by Mrs. Blair, of the Board of Lady Managers. During the decade, large numbers of babes and their mothers have been received and cared for until the mothers were able to help themselves. The mortality among these infants has been greatly reduced, so that but 10 per cent of deaths occurred the past year, while prior to the organization of this charity by the late Bishop Stevens, the death-rate among those admitted to the Alms-house was 90 per cent. or more. The cost of maintaining 60 persons the past year was but $4,300.

The annual meeting of the American Church Sunday School Institute was held Monday afternoon, Jan. 11th, in Grace church, Mr. George C. Thomas in the chair. After devotional services, conducted by the Rev. T. W. Davidson, the annual report of the secretary was read by the Ven. F. J C. Moran, B.D., Archdeacon of Annapolis, Md., showing a growing use of the diocesan scheme of lessons. It was suggested: (1) That a majority of the executive committee for 1892 shall consist of residents of Philadelphia, New York, and neighborhood; (2) That there shall be a secretary, a financial secretary and treasurer, and a corresponding and visiting secretary; (3) That the last-named secretary shall visit the different dioceses in the United States for the purpose of organizing institutes, developing Sunday schools, and raising funds for increasing the powers of the organization; and (4) To endeavor to prepare the way for the publication of text books and helpers for the diocesan scheme of lessons, of a more extended character that those already in use. The suggestion relative to the secretaries was agreed to, and an executive board of nine clerical and nine laymen was elected, among whom may be named the Rt. Rev. Dr. Worthington, of Nebraska, and the Rev. Dr. R. R Swope, of Wheeling, West Va., Messrs. G. W. Mehaffey of Marietta, Ohio, and W. N. Roddis, of Milwaukee. The secretary is the Ven. Archdeacon Moran; the financial secretary and treasurer, the Rev. H. L. Duhring, and the corresponding and visiting secretary, the Rev. R. N. Thomas. Mr. George C. Thomas is chairman of the executive board.

The 22nd annual meeting of the diocesan Sunday School Association was held the same afternoon, at the same place, the Rev. Dr. J. S. Stone, D.D., rector of the church in the chair. The annual report of the Executive Board stated that meetings of Sunday school institutes were most beneficial, especially in country parishes. The Lenten offerings for 1891 were for missions direct $7,749.43; for other objects, $2,570.93; total collection from the Sunday schools of the diocese. $10,320.26. The Advent offerings for 1891 were devoted to the Italian missions, and from 39 schools the amount is $638.64. The annual election of officers then took place. A resolution was passed, requesting Mr. Geo. C. Thomas, author of a pamphlet on "Practical Methods in Sunday school work", to hand the same to the executive committee for circulation among rectors, superintendents, and scholars. There were 54 parishes in attendance. After the association adjourned, there was an institute held, with Bishop Whitaker presiding. The opening address was by Mr. G. Harry Davis on "The Sunday school and the Brotherhood of St. Andrew." He was followed by Mr. Wm. S. Neill, who spoke on Young Men's Guilds, Gymnasia, etc. The Rev. F. B. Avery addressed the meeting on "Girls' Friendly Societies;" and Mr. Geo. C. Thomas reported the work done by that society in the parish of the Holy Apostles. Remarks were made by the Rev. Messrs. Cope, Getz, Ayer, Archdeacon Moran, and others. Mr. William Waterall spoke on "Woman's Auxiliaries." The question box was then opened, and the answers were given by Mr. Thomas. Nearly 80 parishes were represented at the institute. In the evening a public meeting was held, Bishop Whitaker in the chair. Addresses were made by the Rev. Dr. C. Ellis Stevens, and the Rt. Rev. Dr. Peterkin.

Father Davenport has been confined to his bed for three weeks with a severe attack of la grippe, though convalescing.

Bishop Whitaker has appointed as his secretary, the Rev. W. S. Baer, to succeed the late Rev. Dr. Childs. Mr. Baer will retain his rectorship of St. Martin's, Radnor, of which he took charge Jan. 1st. He is an expert stenographer, and before taking Holy Orders practiced law. He commenced his duties at the Episcopal rooms on the 13th inst.

The 5th annual re-union of the Philadelphia Alumni Association of St. Paul's School, Concord, N. H., took place at the Hotel Bellevue, Saturday night, 9th inst. About 40 gentlemen participated in the event, which was entirely informal. The Rev. Dr. Henry A. Coit, rector of the school, and Mr. Charles Knox, an old master, were among the guests, as was also Mr. William Harmer, the famous runner of Yale.

"The Boarding Home for Young Women," incorporated in 1866, and "The Clinton St. Boarding House for Young Women" incorporated in 1872, both controlled by prominent Churchwomen, whose purpose is "to provide the privileges of a Christian family for young women, who, whilst engaged in working for their support, are without a home, and for which they shall pay such reasonable board as the managers may determine," have merged, President Judge Thayer (himself a Churchman) of Court No. 4, having approved the articles of consolidation. The new corporation is styled "The Young Women's Boarding Home Association," with a board of 20 Churchwomen.

E. H. Hanson, Esq., master in the equity proceeding, brought to procure an accounting from Charles S. Daniel of his dealings with St Chrysostom's mission church, finds that Mr. Daniel appropriated to his own use a larger amount of the moneys he collected for the mission than was necessary to pay his salary; that he purchased real estate, placing the title in his wife's name; and that the destruction of the books of original account by Mr. Daniel was unjustifiable. Mr. Daniel's shortage is $4,850. He was deposed from the ministry March 13, 1891.

A beautiful stained glass window representing Christ blessing little children has just been placed in Grace church, Mt. Airy, the Rev. S. C. Hill, rector, by Dr. Charles S. Turnbull, in memory of his daughter.

The will of Edward K. Tryon, probated 12th inst., contains a contingent bequest of $10,000 to the Episcopal Hospital for Crippled Children in West Philadelphia.

Susanna Vrost's will, filed for probate 14th inst., contains bequests of $500 each to St. David's church, Manayunk, and St. Timothy's Hospital and House of Mercy, Roxborough.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

EPISCOPAL APPOINTMENTS.

FEBRUARY.

7. A. M., Waterville; evening, Oriskany Falls.
10. Evening, Ithaca, St. John's.
11. Evening, Candor.
12. A. M., Owego.
14. A. M., Earlville; evening, Hamilton.
17. Evening, Binghamton, Trinity.
18. Binghamton: P. M., 5 o'clock, Christ church; evening, Good Shepherd.
21. A. M., Geddes, St. Mark's: evening, Syracuse-Trinity.
24. Evening, Syracuse, Grace.
26. Evening, Oneida, St. John's.
28. A. M., Utica, St. Luke's; P. M., Oriskany.

The Rev. Charles Donohue, recently ordered priest, and who has done a most faithful work as deacon, has accepted a call to the rectorship of Grace parish, Waverly, N. Y.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—At the church of the Good Shepherd, the Rev. H. B. Cornwell, D.D., rector, a new feature in the shape of a "ten-minute sermon" has been introduced at evening services. Special musical features have been added.

At St. Luke's church, the Rev. Edward A. Bradley, D. D., rector, a musical service was held on the evening of the 1st Sunday after Epiphany, when Gaul's "Holy City" was rendered, under the direction of Dr. Woodcock, the organist and choirmaster of the cathedral.

A new social organization of clergymen has been established, called the Clerical League. It makes the third such association in Brooklyn. Its meetings are to be held once a month for discussion of practical questions related to parochial experience and pastoral work, and for fraternal re-union of the members. The Rev. Chas. R. Baker is president, and the Rev. W. I. Stecher, secretary.

The rectorship of the church of the Ascension has been filled by the election of the Rev. R. W. Cochrane, who has accepted. Mr. Cochrane was formerly a Brooklyn clergyman in charge of St. Michael's church, and subsequently became connected with Trinity parish, New York. He has been in charge of the services at the church of the Ascension for some weeks past, during the vacancy in the rectorship.

ROSLYN.—On the 1st Sunday after Epiphany, Bishop Littlejohn made a visitation of Trinity church, and administered the rite of Confirmation to a class presented by the rector, the Rev. Wm. A. Matson, D. D.

BAY SHORE.—The Rev. Chas. H. Schultz has resigned the rectorship of St. Peter's church, but will remain at his post until March. The parish is favored with a large summer congregation.

GARDEN CITY.—A meeting of the Clericus of Queens county was held at the episcopal residence, Thursday, Jan 14th. The Bishop was present, and gave a hospitable welcome to the 17 clergymen who attended. All enjoyed the occasion for its social features. In the absence of the Rev. Samuel W. Sayres, who was to have read an essay, his place was taken by the appointed substitute, the Rev. Charles L. Newbold, of Manhasset, who read a paper of much interest on the "Faith Cure." The Clericus holds its next meeting on Feb. 25th, when the Rev. Mr. Sayres is expected to be present. The Rev. Wm. A. Matson, D. D., was appointed substitute.

FLUSHING.—For the first time in the history of the old colonial parish of St. George's, the festival of the Nativity was ushered in by a midnight choral celebration of the Holy Communion, the venerable and beloved rector being the Celebrant. The music was rendered by members of St. George's Brotherhood, the *Adeste Fideles* being the processional, ending with the *Nunc Dimittis*. In spite of the inclement weather a goodly number of the faithful were present. There was a second Celebration without music at 7 A. M., and a third at noon after Morning Prayer; at this service the music was rendered by the regular chorus choir of the parish. For the past three years there has been a weekly Celebration at 8 A. M. All this shows a strong Church life. An effort is now being made—which it is hoped will soon be crowned with success—to raise funds to enlarge the chancel, and build an organ chamber, in order to place the organ in its proper position. St. George's will then have one of the most beautiful church buildings in the diocese.

MILWAUKEE.

ISAAC L. NICHOLSON D. D., Bishop.

The Madison Convocation met at Trinity church, Mineral Point, on Tuesday and Wednesday, Jan. 5th and 6th. Tuesday afternoon at 4:30, after short devotional exercises, the Rev. James Slidell gave an address on "The Church as a teaching body." Archdeacon Webber followed with an address on the missionary work in the diocese. After Evening Prayer the Bishop preached an earnest sermon on "The unshaken things of God." An informal but very enjoyable reception was held at the rectory after the service. On Wednesday morning the Holy Communion was celebrated at 7:30 o'clock. At 10:30 A. M., Morning Prayer was said, and Archdeacon Webber preached a sermon on the "Joys of Christianity as exemplified in the lessons of the Epiphany season." At 2:30 P. M., the regular business of the convocation was dispatched. A resolution was adopted expressing the regret of the convocation at the prospective removal of the Rev. Jas. Slidell to take charge of St. John's parish, Milwaukee, and appreciation of his earnest and faithful services as an active and reliable member of the convocation. At 3:30 P. M., a paper was read by the Rev. C. T. Susan, on "What men can do in a parish." The reading was followed by a spirited discussion of the subject. The question of woman's and children's work was also touched upon. At 7:30 P. M., a missionary meeting was held, addresses on the general missionary work of the Church were made by the Rev. Messrs. A. H. Barrington, M. Damer, and Dean Royce. Although the meetings were very enjoyable generally, yet there was a shadow cast over them by the receipt of telegrams, by the Bishop on Tuesday, announcing the sudden death of a brother at Baltimore, and by the archdeacon on Wednesday, bringing the same sad tidings concerning a brother of his at St. Louis.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

St. Peter's, Plymouth, is undergoing extensive alterations and repairs, and will not be ready for occupancy for some time to come.

Christ church, Sharon, the Rev. Geo. Rumney, rector, is rejoicing in a neat, but inexpensive, parish hall, which has been built by the efforts of the women of the parish.

TORRINGTON.—During the last few months new incandescent electric lights have been put in Trinity church, the Rev. M. K. Bailey, rector; also new cushions, new green and white hangings, new brass vases, and a brass altar cross. New asphalt walks have been laid about the church, and the rectory grounds nicely graded. The cost of all these improvements was well nigh $1,700.

ROXBURY.—Since the resignation of the Rev. W. C. Cooley, who retired because of old age and increasing infirmities, services have been maintained by lay readers, members of the parish. The women of the parish have been very active in numerous ways, raising money to put things in order about the church and rectory. The latter has been re-painted and re-shingled, and it is hoped that before long a new rector will be domiciled therein. The Rev. Mr. Smith, of Bridgewater, continues to hold services at Roxbury Station, and will do so on Sunday afternoons until Roxbury's new rector arrives.

FOND DU LAC.

CHAS. C. GRAFTON, S.T.D., Bishop.

At the cathedral, a very handsome stone canopy for the font was presented as a Christmas offering from the Bishop. The work, which has been some months in preparation, was executed by Robt. Powrie, of Fond du Lac. The canopy is 12 feet high and is supported on four columns, the four gables are finished in gothic design, with stone pinnacles at the corners. The whole is coped inside, and terminates in a Bethlehem cross.

Two paintings representing groups of saints in attitude of adoration have been placed on the sanctuary walls of the cathedral. The composition, coloring, and spirit of these pictures have been greatly admired. It is a matter of congratulation, that this work has been done by Miss Anna Upjohn, a member of the cathedral congregation, and a devoted daughter of the Church.

WYOMING AND IDAHO.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Church work in this extensive missionary jurisdiction would appear to be progressing in a most satisfactory manner. The Bishop has just completed his visitation of the greater part of the territory under his supervision, and had the satisfaction of seeing seven new churches either completed or in a forward state of erection; he advanced three deacons to the priesthood and confirmed a large number of persons; travelling incessantly day and night for several weeks over many thousands of miles through a very rugged country he experienced many hardships and escaped not a few dangers.

On Nov. 25th, the Bishop was at Buffalo, a prosperous little town in Central Wyoming. After early Celebration, attended by a goodly number of communicants, he confirmed a class, and was subsequently tendered a reception by the Daughters of the King; he organized a branch of the Woman's Auxiliary, and made arrangements for the completion of the pretty little church. In a terrible blizzard he then drove 40 miles to Sheridan, where he held service in the Methodist church, at which he received the Rev. S. I. Jennings, lately a minister of the Congregational body, as a postulant for Holy Orders. A conference with the building committee gave good hopes for believing that a church will be erected here in the spring. A stage drive of 106 miles over the sage brush brought the Bishop to the new frontier town of Gellette, and after a railroad journey of over 1,000 miles, he arrived on Saturday morning at his home at Laramie, where he remained, however, only from 9 A. M. to 4 P.M., when he started for Pocatello, Idaho, a distance of 600 miles. Here he preached on the Sunday evening, and at 4 o'clock on Monday continued his journey, and after travelling another 1,000 miles reached Moscow, where he had the pleasure of opening a beautiful new church built by the priest in charge, the Rev. Patrick Murphy, at a cost of about $3,000. Satisfactory conferences were had with the Woman's Auxiliary and the vestry, and before leaving, the Bishop let the contract for building a rectory.

Long before daybreak, the Bishop was on the road again and in company with the Rev. J. D. McConkey, drove 30 miles to Lewiston, preaching in another new church just completed at a cost of $5,000. Next morning early they pushed on over the mountains to Grangeville, 65 miles distant, where the people, notwithstanding that they have no minister, have completed a neat little church costing about $2,000. Leaving there the same night, the Bishop and his companion hoped to reach Cottonwood, a distance of 18 miles, in two hours, but losing the road they wandered about on the prairie through rain and mud until 4:30 in the morning, when after snatching two hours' sleep they pushed on to Lewiston, where they arrived at 9:30 that evening. There was no time for needed rest, and so getting a fresh team they proceeded on their journey. Crossing Clear Water River they had a narrow escape of being drowned in a dangerous sink hole, and with thankful hearts for their escape, they continued to Union Town, not, however, without the further mishap of getting lost again for several hours in the ascent of the Big Mountain. They reached their destination tired, wet, and hungry, at 2:30 in the morning. They had only a few hours for rest when they had to board the cars for Wallace, a long and tedious journey, necessitating staying over all night at Tekoa, Washington. Wallace was reached at 12:30 on Saturday, where the Bishop was met by the Rev. H. Page, the missionary in charge, and the Rev. P. Murphy. The next morning, the 1st Sunday in Advent, the Rev. H. Page was ordained to the priesthood, the Bishop preaching the sermon. He addressed the Sunday school in the afternoon, and preached to a very large congregation in the evening. Church work in this town is in a most satisfactory condition, there being a church, rectory, and hospital—all fine buildings.

Early on Monday morning the Bishop was astir again, and, accompanied by Messrs. Murphy and Page, took the boat for Coeur d'Alene City, arriving there at 6 P. M. The Bishop preached in the Post chapel, and confirmed a class of six presented by the lay missionary, Mr. Fred. Sellick, also baptizing a number of persons. The next morning, the church in course of erection was inspected and financial matters arranged with the building committee. The same evening the Bishop left for southern Idaho, and, being compelled to remain all night at Spokane Falls, reached Payette, a distance of 800 miles, on Thursday morning. There he met the Woman's Auxiliary, secured corner lots for the brick church about to be erected, conferred with the builder, and left at 4 that afternoon for Shoshone, arriving there at 11 P. M. The next morning he proceeded to Ketchum, where, in company with the Rev. W. C. Van Winkle, calls were made on the Church people, and by the afternoon train the journey was continued to Hailey, where the Bishop preached at Evensong.

Next morning a drive of five miles brought the Bishop and Mr. Van Winkle to Bellevue, where there was morning service, celebration of the Holy Communion, and Confirmation. At 4 P. M. a return was made to Shoshone, where the Bishop held service, subsequently meeting the committee, and arranging to send them a missionary as soon as possible. The same evening the Bishop took the train for Nampa, where he arrived at 3 o'clock the next morning and was joined by Archdeacon Sulger; here at morning service on the 2nd Sunday in Advent, the Bishop ordained the missionary in charge, the Rev. George Buzzelle, to the priesthood, administered Confirmation, and celebrated Holy Communion. The same afternoon, accompanied by the Archdeacon and Mr. Buzzelle, he drove to Caldwell, where he preached, and returning to Nampa, caught the 6:15 train to Boise, arriving there just in time for Evensong, preached to a very large congregation, and confirmed a class of six.

Leaving Boise before day-break on Monday, Blackfoot where the Rev. John Dawson is missionary, was reached just before Evensong, at which the Bishop preached and administered Holy Baptism. The next morning he celebrated Holy Communion, and in the afternoon comferred with the Woman's Auxiliary and the building committee of the church in course of erection at a cost of $2,000. That evening, in company with Mr. Dawson, the Bishop left for Idaho Falls, where the missionary has his headquarters. The Bishop spent the day visiting the people, and succeeded in securing lots upon which to erect the new church, and in the evening preached at service in the school house. Early the following morning the Bishop and Mr. Dawson took the train for Comas, where the day was spent in visiting and attending to correspondence, preaching again at evening service, and confirming a class of four. The following day, Friday, the Bishop took the train for Montpelier, where he arrived at 8:30 in the evening. On Saturday he visited the people, and conferred as to buying lots and building a church. On the following day, the 3rd Sunday in Advent, he held service and preached in the town hall morning and evening to large congregations. The same evening he left for Green River, Wyoming, where a beautiful church has just been completed by the Rev. Andrew Dowds, in which the Bishop celebrated Holy Communion and preached, proceeding the same afternoon to Rock Springs, where he was met by the Rev. Isaac Dawson, the priest in charge. He preached at Evensong and administered Confirmation.

Leaving Rock Springs long before dawn, the Bishop reached Rawlins at 8 o'clock; here he celebrated Holy Communion in St. Thomas' church, which is undergoing extensive repairs, and in the evening preached and administered Confirmation to six persons. Early the following day the Bishop, accompanied by five of his clergy, started out by stage a journey of 35 miles to the rapidly increasing settlement of Saratoga, beautifully situated in the Platte valley, and where the Rev. Dr. Huntington is missionary. When about half way, the stage was stopped by a man who asked that a doctor might be sent out, as his wife was dying in a tent hard by. The Bishop hastily descended and hurrying to the wretched dwelling found the poor woman, surrounded by her children, in a dreadful condition. He administered consolation, and at her request, baptized her. As soon as Saratoga was reached, the doctor immediately hastened away to the sick woman, and the party was gladdened on its return on the morrow to hear that she was much better and that there was every prospect of her recovery.

At Saratoga the little church of the Heavenly Rest was crowded, and had it been twice the size, would not have held all the people who had come many miles from the scattered ranches. Short addresses were made by the five clergymen and the Bishop, and the evening closed with a crowded reception at the rectory and a serenade by the local band. The next day the clerical party returned to Rawlins, the Bishop leaving that evening for his home at Laramie, which he reached at 3 o'clock on Friday morning. That afternoon he left for the capital, Cheyenne, where at Evensong he preached in the beautiful church of St. Mark and confirmed a class presented by the rector, the Rev. Dr. Rafter. On Saturday the Bishop returned to Laramie, and on the following day, the 4th Sunday in Advent, in St. Matthew's church, ordained to the priesthood the Rev. Edward Hamilton Parnell, missionary in charge of St. Thomas', Rawlins. The same afternoon the Bishop left for the East, where he will remain about three months.

RACINE COLLEGE.

A regular meeting of the Board of Trustees was held on Wednesday of last week, the Bishops of Chicago, Springfield, and Fond du Lac, with other trustees, being present. An increase over last term's attendance was reported by the warden, with an encouraging account of work done and loyal spirit manifested on the part of teachers and students. A discussion of the present condition and future prospects of the institution called out strong expressions of hopefulness, and it was the almost unanimous opinion that the time is at hand for a forward movement in the way of large improvements and the re-opening of the college department. The following were elected trustees to fill vacancies: The Rev. Chas. S. Lester, Milwaukee; the Rev. T. N. Morrison, and Mr. Arthur Ryerson, Chicago; Mr. Wm. Horlick, Racine. The degree of S. T. D., was conferred on the Rev. Dr. J. C. M. Fulton, Jacksonville, Ill.

The Living Church.

Chicago, Saturday, January 23, 1892.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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A PREACHER is reported to have said recently in an ordination sermon: "All creeds are at best only formulas, putting into words the best knowledge we have of God's nature. We know Christ but imperfectly, and yet we know the true Christ if not the whole Christ. In view of these thoughts I realize that although other men's views may sometimes differ from mine, they may none the less be true, inasmuch as our best knowledge is but partial."

That a creed is a "formula" is true, and it is also true that a creed, in the proper sense of the term, is an expression in human words of what we know about God. It is true again that no human words can adequately express the whole truth of God's being and nature. But this is not to say that so far as the truth *is* expressed in a creed which has had the ratification of the Holy Spirit, it is in any degree *wrongly* expressed. Not to be complete is not the same thing with being in error. It is possible that the Catholic Church under divine guidance may at some future age add to the Creed, developing still further in human language the truth which is already implicitly contained there. But it is impossible that the Church can ever change what has been expressed, so that what has been hitherto acknowledged as necessary to salvation shall be shown not to be necessary, and something different be put in its place. The Church cannot do this, because in doing it she would cease to be. It would be the abdication of all claim to be a divine society with a message for men which she has received from God, a trust to be kept inviolate. She would from that moment become an advocate of shifting "views," a society of "ethical culture," or what not, anything but the kingdom of God.

TAKING this preaher's utterance all together, it appears that he regards the Creeds of the Church as only the expression of certain "views." It is a matter of "my views" and "your views." "Other men's views may differ from mine," and yet "they may none the less be true, inasmuch as our best knowledge is but partial." This would be very well if it related to anything else than the Faith which this Church has received as a divine deposit, though in any case it is hard to see how a "view" which contradicts knowledge can be none the less true. Knowledge may be partial, but that does not imply that it is not true so far as it goes. A child may have a very partial knowledge of arithmetic, not having proceeded further, we will say, than the multiplication table, but it does not follow that another view of addition may be right, as that two and two make five, merely because division has not yet been learned. We may not know all that is involved in the doctrine of the Trinity and the divinity of the Incarnate Son, but it does not follow that Unitarianism may be true. In a word, imperfect knowledge is a different thing from erroneous knowledge. There was a time in the history of the Church when men suffered martyrdom for the Faith, not because they had certain "views", but because they would not surrender or palter with the truth which God had revealed to them. But who would die for a formula which he is willing to admit may not be any more true than its opposite? If this was ancient Christianity, what fools those martyrs were!

THE English *Church Bells*, in a recent number, has an article on the decline of the sense of honor among the English of all classes. In spite of much religious activity and improvement in many directions, it considers that in this most important respect the movement has been backward, and that even in the so-called upper classes it is "the exception rather than the rule to find that delicate sense of honor, which a hundred years ago was the characteristic of a gentleman." In politics, conspicuous cases are referred to where this sense of honor has of late years shown itself to be so dull that the most damaging exposures of the character and acts of a popular leader or a political chief have not sufficed to deprive him of his following, or forced him from his position of influence or control in his party. Other instances are given in connection with the movement for disestablishment and confiscation of Church property, the persistent and systematic falsehoods and dishonesty which form a large part of the stock in trade, even of the leaders of religious bodies who join in the attack, the reiterated assertion in the face of the clearest exposure, that the Church owes its property to the State, and that the clergy are "State-paid," and the constant misrepresentation of the "wealth" of the clergy. Another way in which honor is shown to be on the wane, is in the fact that the clergy are being constantly blamed for *not violating their own rules.*

WE in this country can hardly claim any better record in this respect than our English cousins. Certainly the decline of honor in the political sphere is very perceptible. We do not mean merely among politicians, but in the popular estimate of the acts of politicians. Men of different parties have undeniably been maintained in places of influence and power, not only without any general public protest, but with such apparent approbation as has seemed to warrant their advancement to still higher places, and this in the face of exposures which, at an early period in our national history, would have covered them with obloquy, and driven them at once from public life, if indeed they did not find the fitting reward of their wickedness in the penitentiary. But we are most concerned with the last point in this indictment. It is true here as in England that the clergy are constantly blamed for *not violating their own rules*, rules which at the most solemn moment of their lives they have explicitly promised to obey, and in consideration of that promise have been entrusted with very solemn responsibilities. If at any time a clergyman yields to this popular view of things, and violates his solemn pledges, he is the hero of the hour. He is called "truly Catholic," is said to have broken through the "night of iron-clad bigotry," and the like. *The Church Bells* pertinently asks: "What sense can such people have of honor? Why, even the Gallios of the eighteenth century—fine gentlemen who cared nothing for religion—would have said in such cases, '*Honor* compels a man to observe the rules of the society which he has voluntarily joined. Whatever we may think of the rules, the person is bound to follow them, and no man of honor would expect or ask him to do otherwise.'"

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*THOMAS CARLYLE.**

According to Ewald Flugel's account of Carlyle's religious views—given for the most part in his own words—he might be classed with more or less accuracy as a Stoic. We say, with more or less accuracy, because there is enough of inconsistency amid the torrent of great-sounding words which he showers upon us, to make classification difficult. Trying to reduce all this to plain English, we arrive at something like the following: Religion is "the heavenly light which slumbers in the heart of man"; "the light of the mind is the direct inspiration of the Almighty." Christ was the greatest of prophets. The Bible is an admirable book, and early association caused man to read and venerate it, but "a thousand written pages, by ancients and moderns, are just as beautiful, and useful, and indispensible to humanity." Miracles he rejects with contempt—even their possibility: "A distinct voice from heaven would not convince me . . . that birth may be miraculous and that a dead person is raised to life." With this goes the Incarnation and Resurrection. It results that there has been and can be no revelation from God in the Christian sense.

While he denies the charge that he teaches that God is not a person, he does so by denying that any definite meaning can be attached to such words as "personal! impersonal! me! thou!" in connection with such a subject.

The permanent element in Christianity is simply its ethics and its ideal of humanity. All outward forms and organizations are alike superstitious and grovelling, and excite the pity and contempt of this superior being, who had perhaps as little insight into the real souls of his *undistinguished* fellow creatures as ever fell to the lot of a thoughtful, serious man. Yet he is here said to have been "able to enter into the feelings of pious reverence of the savage before his fetish, and of the heathen before his idol." At the same time the sight of a woman praying in a cathedral "filled him with melancholy." But "all forms and empty creeds whose meaning he, after sincere trial, could not com-

*Thomas Carlyle's Moral and Religious Development. A Study: By Ewald Flügel. From the German by Jessica Gilbert Tyler. New York: M. L. Holbrook & Co.

prehend" (and apparently this would include all forms and creeds which claimed for their basis a revelation from God), filled him with "horror and compassion." But it is unnecessary to pursue the subject further.

Few have equalled Carlyle in the power and energy with which he gave expression to the yearning of the human soul for fuller knowledge; to its overwhelming sense of insignificance in the presence of the Infinite; to the consciousness of mystery and awfulness in the universe and in human life; while he treats with withering scorn any notion that fuller knowledge is possible, or that the veil of mystery can ever be lifted. This is to say that few have made it so evident that natural religion by itself can do no more than fill the thoughtful soul with terror or despair. In this respect we think that Carlyle penetrated deeper into the heart of things than Goethe, whose animal spirits made him an optimist. Carlyle's profound melancholy was a far more legitimate result of such views of religion and life than the cheerfulness of the great German.

RACINE COLLEGE.

The meeting of the Board of Trustees of Racine College last week, as noted in our news columns, was one of unusual significance, and may prove to be one of far-reaching results; yet not because of any important action taken, except in the election of four trustees. Even in that, one who reads between the lines will note the indication of a more practical and aggressive policy than has at some periods seemed to characterize the institution. It has been too much the way with Racine, as with many other corporate bodies "not for pecuniary profit," to compliment episcopal or other dignitaries by an election to the Board of Trustees without any promise or prospect of the least service, or of any special interest on the part of those elected. A few trustees, perhaps a half of the Board, have been obliged to administer the trust, to bear a burden of responsibility at all times, and a burden of blame in troublous times. The recent election was not intended as a compliment to any one, but as an invitation to participate in a work for the Church now needing help.

Another indication possibly may be discerned, and that is a disposition on the part of the Board to go outside the lines by which it has been generally, but mistakenly, supposed the interests and influences of Racine College were limited. This policy seems to be emphasized by the recent election, but it is not new. Racine has been persistently misunderstood and made to occupy a false position as a school for a certain part of the Church, for certain kinds of Churchmen. Whether founded on fact or fancy, this idea has doubtless hindered the progress of the work, and would stand in the way of its highest development in future. The Board has acted wisely in calling to its support new men who are not only distinguished for their administrative abilities, but are also entirely outside of any ecclesiastical controversies or other complications with which the institution has been associated in the minds of many Churchmen.

There is no doubt as to the future of the Grammar School at Racine. That could be safely left to take care of itself, without any Board of Trustees. It is true that just now it needs, and must soon have, a liberal expenditure by way of improvements, but if there were nothing to conserve except this preparatory school, the Board could safely increase the debt upon its splendid property. This, however, is held in trust for the best possible use of education in the Church, and nothing but necessity would justify its alienation or serious impairment. This property is a grand foundation for a Church college. There is nothing like it west of Ohio, and with the exception of Gambier, nothing like it west of New York. Think of it, Churchmen of this vast, mid-continental empire! Only a single institution of higher education in active operation, namely, the University of the South! Griswold with an endowment closed for want of a "plant"; Racine with a "plant" closed for want of endowment! And here in Chicago the Baptists are opening a several-million-dollar university.

The significance and importance of the meeting at Racine are not chiefly inferred from the election of certain trustees. The meeting is notable as bringing to light and giving expression to the conviction that a grand work is in the immediate future, if only the Church can be made to see its opportunity; and that a foundation so great, cemented by so much loving sacrifice and saintly life, should not be abandoned or be allowed to bear only the superstructure of an elementary school.

Though not officially announced, it is understood that the trustees and other friends of Racine who have been consulted, favor a movement to raise at least a hundred and fifty thousand dollars for the equipment and partial endowment of the college. In the absence of the Bishop of Milwaukee, caused by the death of his brother, no decisive steps were taken in this direction. It is known that Bishop Nicholson is most favorably impressed with what he finds at Racine, and is confident of its future.

A WINTER VACATION.

III.

DEAR LIVING CHURCH.—My first Sunday in the old land was bright and beautiful, not a breath of air stirring, and a delicious tender sky with fleecy clouds hung over all. It was hard to think the balmy air was in December weather. A brisk walk from Blackrock brought us through part of Cork to the splendid cathedral of St. Fin Bar. This is a graceful structure with three massive stone spires. It is from a design by Butterfield, and is more Norman than Gothic in appearance, having a decidedly foreign air, unlike the English ideal. One of the chief charms of the interior is that from no point can you see the entire extent. There is always something unseen and beyond.

The service happened to be an ordination. There were two candidates for the diaconate, and four for the priesthood. Matins were sung with full choir, and with good effect. The boys' voices were well trained in a soft delicate manner, and the general effect was tender and sympathetic, but all was taken in such a high pitch and with such rapidity that congregational participation was out of the question. One or two conscientious individuals near me were doing their best to join in, utterly unconscious of the ludicrous effect of a man full grown, singing off the Confession in a high falsetto manner. All around was silence except from those few absurd attempts to make the people's part a reality with vocal expression. A low pitch for Confession and all the opening part of the service, with the plain song in unison by choir and people, would make all right, and vastly popularize the choral service.

Matins over, a fine sermon was preached by Dean Warren, on the text "Sanctify them through Thy truth." Its aim was to show the importance of a consecrated ministry, and its work in this present world. It led up to the sacramental idea, but did not express it or even allude to it.

The alms of the people were at this point collected and offered, and thereupon, until the close of the service, the people kept dribbling out of the church. First, the choir left in a body, and then without note of music or any adjunct whatever, suggesting the greater solemnities, the services of ordination and the Holy Eucharist were proceeded with.

After the eloquent sermon of the Dean, and the emphasis he put upon the ministry and its work, it seemed a strange thing to put the conferring of such a dignity, and the exercise of its greatest power, in such a corner.

The dribble of the congregation went on and on until at the close about fourteen people remained in the church outside of the clergy. It was hopeful to hear the clear Catholic ring of the Ordinal, which fortunately (providentially, rather, one should write), has received none of the damaging changes sustained by other portions of the Prayer Book of the Church of Ireland.

A young Irish friend with me heard with astonishment the words: "Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained." He had never seen an ordination before, he had heard the priesthood denied, he did not know such words were in the book, he never knew that the priesthood in the Church of Ireland was thus asserted and as clearly conveyed. To judge of the effect upon my young friend, it seemed a pity that such a teaching rite was administered in an emptied church.

The afternoon was spent in lovely walks through woods and fields, watching the pearly tints of the setting sun. A landscape beautiful as Italy stretched before us, tall pines rising above the elms and beeches suggested the summer land, neither was the sentiment arising from the decay of ancient splendor absent, for we had our walk through the unoccupied park of a vast deserted mansion. We had rambled through its halls and corridors, climbed its marble staircase, entered the great silent ball-room, and traversed the tumble-down conservatory, where a Passion flower still trailed its pathetic tendrils, and a Virginia creeper was even yet bravely in bloom. How sad it all was, yet the view from the windows over the Lee was like Tivoli, the mirth and grace of human life had all passed away. What will the new order bring?

The new order in the Church promises something at least; neatness, order, interest, all indicate progress. At the cathedral the Dean gave out notice of a first Celebration at 7 A. M., Christmas morning, a second Celebration, choral, at 8 A. M., and choral Matins and sermon by the Lord Bishop at 11:30 A. M. I wish I could be present, but I must be among my own kindred in the rural parish where they dwell, where also are the graves of a household.

At night we worshipped in the church at Blackrock. The singing was quite fair from a choir of men and women, the congregation though thin, was devout, and the sermon, if not eloquent, was earnest and helpful. The stars lit us home through the windings of the way which here and there resounded with songs whose refrains reminded us that we were within the range of that inexplicable relation, Irish politics.

J. H. KNOWLES.

Golden Terrace, Blackrock.

EPISCOPAL RE-UNION.

BY THE REV. T. A. WATERMAN.

Amid the much talk about organic union, there seems a general ignoring of the plainest and most feasible manner of making a start in the direction of something more definite than mere platitude.

At a recent diocesan convention the Bishop of Chicago brought to the notice of the council and of the Church the need of something being done in regard to those who had been the latest to separate from the Church's fellowship. A committee was appointed, but if they have done or even suggested anything toward healing this division, the Church fails to be the wiser.

Nearly eighteen years have passed since the then Assistant Bishop of Kentucky, Dr. Cummins, met with a few deposed clergymen and discontent-

ed laymen in New York to organize the body since calling itself the Reformed Episcopal Church. Many saw in this ill-advised movement, the logical outcome of the views held by the Calvinistic wing of the old Low Church school. The collapse of the Evangelical party did not mean the collapse of true Evangelical views, in adhesion to which the Church is every day growing stronger, but at the same time she is strengthening her position that the Gospel for whose defence and confirmation a ministry has been commissioned, is the Gospel of the Kingdom. However much she may long for corporate re-union with the sincerely pious and godly of other persuasions, she would be false to her trust should she ever fail, through mistaken charity, to conserve the Church idea, to admit that the Bible ever allows the forming of but one Church.

The *raison d'etre* of a sect, however, is its fidelity to some one great truth, in emphasizing which the Catholic body has not in the past been aggressive, and it may also be admitted as axiomatic that no system was ever yet evolved without some latent power for good and usefulness. Thus some Churchmen have believed that the "Reformed Episcopal Church" could be useful in spreading the principle of liturgical worship in their fellowship with more Puritanic separatists. Certainly it has accomplished more for good as the agency through which preachers from other persuasions have been led to our obedience, as in the case of several of the clergy who might be instanced.

Good has also resulted as an object lesson to Protestantism of the futility of division and separation, a course nowhere allowed in the Bible; such passages as "Come out and be separate" applying to individual holiness of heart and life, never to making religious denominations.

Still, these indirect benefits should not blind us to the fact that the separate existence of the Reformed body is not only a rock of offence to ourselves, but also that it is quoted against us. Not illogical seems the argument that if we cannot win back those who have so recently left our fellowship, especially where there is even the shadow of agreement on the four essentials of reunion, how can we expect to unite with Presbyterians, Baptists, and others so radically dissimilar. It may be that "our strength is to sit still," but in this bustling age in religious as well as in temporal affairs, inaction is ever believed to tend to stagnation. We would suggest: to memorialize the General Convention and move the appointment of a committee to consider the possibility of reunion, the limits of liturgical relaxation, and more particularly to recommend a form of ordination *sub conditione* for cases of doubtful episcopal ordination. This is essential, we think, not only for the speedy incorporation of such persons on a historic basis, but also to prevent the possible sacrilege involved in any iteration of Orders.

Of course, the Church in her collective capacity does not recognize the transmission of any episcopal character through the succession from Mr. Cheney, though Dr. Pusey and Canon Liddon are on record in writing to a contrary opinion. Continuity in Mission by no means involves (even if conceded) authority in jurisdiction, as the Apostolate is primarily to conserve order, not irregularity. In no case would the Church admit those exercising episcopal oversight in irregular relations to jurisdiction in her order, because to do so would but put a premium on their previous course; though some might even favor an understanding to this effect to expedite the desired consummation, on the principle of the end justifying the means. Hypothetical ordination to the inferior ministries on the grounds specified, however, may be advocated from other standpoints, also applying to cases from the Moravians, Swedish Lutherans, *et id omne genus*, and we hope that the allowance of such a formula may be insisted upon, apart from the merits of the main question here presented.

Since the Reformed hegira, the breaking up of party lines has caused the steady advance of the Church in unity, peace, and concord, but the Catholic-minded of our Communion cannot but note with alarm the growing prevalence of views tending to deny or to minimize truths heretofore held *de fide*. The coming irrepressible conflict with this liberalism will demonstrate the need of harmonizing rather than of antagonizing those views hitherto classed as Evangelical and Sacramental, even as they are harmonized in the New Testament, and to a certain extent in the priestly and prophetic relations of the Old Covenant.

Whatever, then, may have been the mistakes of the old-time Evangelicals, the exaggerated tendency to pietism and mysticism, and the protestations of being always the same, which, as has been said, cost the party its life, the logic of events seems to be proving that *they* are not now the foes that the faithful have most to fear.

PERSONAL MENTION.

The address of the Rev. Geo. G. Smith, rector of St. Peter and Trinity churches, Louisville, Ky., is changed to 311 W. Walnut st., Louisville, Ky.

The address of the Rev. Wyllys Rede, after Jan. 15, will be St. Mark's church, Evanston, Ill.

The Rev Jesse C. Taylor has resigned the charge of Trinity parish, New Lisbon, O., and accepted a call to St. Stephen's parish, East Liverpool, O., to take effect Feb. 1st.

On the 13th inst. the trustees of Racine College, Wis., conferred upon the Rev. J. M. C. Fulton the degree of S. T. D. Dr. Fulton is dean and rector of Trinity church, Jacksonville, in the diocese of Springfield.

TO CORRESPONDENTS.

W. D B.—In addition to "Ritual Reason Why," and "The Congregation in Church," and perhaps better than either, you will find "The Ceremonies of a Low Celebration," by the Rev. William McGarvey, B. D. (75 cts.). Bishop Grafton formerly published a useful little pamphlet of Plain Directions, but it is now out of print.

B. A. W.—1. The council of Laodicea omitted the Apocrypha of the Old Testament. Carthage included it. The council of Trullo simply ratified generally the decrees of previous councils. None of these were "general" councils. But the decrees of Laodicea were ratified by the 5th General Council. All these agreed upon the proto-canonical books, with some uncertainty about the Apocalypse; but the question of the deutero-canonical books remained unsettled. Many theologians in the Middle Ages distinguish the two. Even the Council of Trent is thought by some not to have effaced the distinction. Our Articles lay down a practical rule. 2. Mahan's Church History. Bishop Kayes' Ecclesiastical History of second and third centuries (Anc. and Modern Theol. library, Griffith and Farran). 3. The Sarum Missal is not used in any of our churches, and cannot be. The reference to "Sarum Use" meant that the supposed Sarum colors were used and some points of ceremonial.

QUERY.—A correspondent asks where the following words are to be found, and what corrections, if any, should be made in quotation:

"In men whom men regard divine
I see so much of sin and blot,
In men whom men regard as ill
I see so much of goodness still,
I hesitate to draw the line
Where God has not."

ORDINATIONS.

The Bishop of Chicago held an ordination in the chapel of the Western Theological Seminary on Tuesday, Jan. 19th, when Mr. Philip K. Hammond was ordered deacon. The sermon was preached by the Bishop of Springfield.

ACKNOWLEDGEMENTS.

THE ladies of the Altar Society of St. Matthew's church, Detroit, Mich., return hearty thanks to the patrons of their Fair, the proceeds of which were $142 08. The quilt sale including the autograph quilt, which it was not possible to hold during this Fair, on account of delay in obtaining the autographs, will take place at the Fair to be held Easter Monday.

For Girls' Friendly Society cot in St. Luke's Hospital, Chicago: St. Mark's branch, $10; Cathedral: Miss Williams, $25; F. G., $25; Rose Angeline Bates, $1 24; Members G. F. S., $4.09. Accrued interest, $35.80; amount previously acknowledged, $2.090.04; total amount to date, $2,191.17.

FANNY GROESBECK, Treasurer.
413 Washington B'd., Chicago.

January 14th, 1892.

MARRIED.

GRANNISS-FISHER.—Jan. 12th, 1892, at the church of the Good Shepherd, Columbus, O., by the Rt. Rev. Boyd Vincent, D. D., Assistant-Bishop of Southern Ohio, the Rev. F. O. Grannis, rector of Grace church, Muncie, Ind., and Miss Sallie C. Fisher, daughter of the late Philip D. Fisher, of Columbus.

OBITUARY.

STAHL.—Entered into rest, on the afternoon of January 8th, Frederick Stahl, in the 83rd year of his age, at his home in Galena, Ill. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

RODGERS.—At his residence in Washington, D. C., January 8, Rear Admiral Christopher Raymond Perry Rodgers, U. S. N., a relative of the Rev. Henry G. Perry, of Chicago.

WM. L. DUNGLISON.

At a special meeting of the vestry of the church of the Nativity, South Bethlehem, Penna., held Tuesday evening, Dec. 29th, 1891, the following minute of record was adopted:

The vestry desires herewith to record its sense of great loss, and its sincere sorrow, at the death of Wm. L. Dunglison.

He was born at the University of Virginia, July 18th, 1832; his father being the eminent physician and pathologist, Dr. Robley Dunglison, who was one of the founders of the Jefferson Medical School in Philadelphia. After a thorough education, Mr. Dunglison went into business in Philadelphia where he continued until 1869. At that date he came to South Bethlehem for a permanent residence, and married, October, 1869, Miss Susan M. Richards. He held the post of cashier in the bank of E. P. Wilbur & Company, until obliged by ill-health to vacate it in 1882. He was partially restored to health by a long sojourn in Europe, but was never afterwards an entirely well man.

He was elected a member of the vestry of the church of the Nativity on July 17th, 1871, and served as a vestryman until his death on Dec. 18th, 1891. He was for many years one of the trustees of Bishopthorpe School, for which he labored most assiduously. He was also a trustee of St. Luke's Hospital from its organization, and for a long time one of the executive committee of that institution.

Dr. Dunglison was a most exemplary man, just, generous, humane, and eminently gentle. He had the esteem and admiring attachment, not only of his intimate friends, but of men of all ranks. He had a kind word and a kind deed for the poor and humble, not forced or affected, but spontaneous.

He was eminently a Christian man, exemplifying in his life the principles of the doctrine of Christ, and striving to obey the apostolic injunction to go on to perfection.

He was an excellent Churchman and a devoted servant of the Church in many activities. He was the efficient secretary of the vestry from July 6th, 1872; for some time he was secretary of the Board of Missions of the diocese, and of the incorporated trustees of the diocese, and performed that duty with uncommon system and energy. Very often a member of the diocesan convention, he was at its last session elected its secretary. He was once deputy to the General Convention (for a part of the session of 1880).

And over all these excellent gifts and duties, he wore the graceful mantle of a simple and retiring modesty which completed and adorned his character of rare excellence.

He is a very great loss to his friends, to his social circle, to the Church, and to the community at large.

A sense of delicacy forbids our intrusion into that inner home where he is mourned with ineffable sorrow by one whom we hold in the highest regard and esteem.

Resolved, That a copy of this minute of record be sent with our most respectful sympathy to Mrs. Dunglison and the members of his family, and that it be printed in the local papers and in the Church papers. Attest

ROBT. P. LINDERMAN.
Secretary.

South Bethlehem, Pa., Jan. 9th, 1892.

APPEALS.

A struggling mission in the Tennessee mountains is sadly in need of an altar cross and vases, more particularly the cross. Will not some congregation having had new ones presented at Christmas, kindly send their old ones to H. EASTER, Lay Reader, Tracy City, Tenn.

BISHOP GALLEHER MEMORIAL CHAPEL.

Bishop Galleher before his death asked that a chapel be built on Esplanade, between Marais and Villere sts. An effort is being made to fulfil his last wish, and to erect the chapel in the neighborhood he selected. Subscriptions and work are asked from all sources, as the chapel is to be a general offering in his honor. Send subscriptions to the undersigned who will acknowledge same in this paper. Subscription books with Bishop Galleher's endorsement written before his death, and the endorsement of Bishop Sessums, gladly furnished to those who write for them. REV. E. W. HUNTER, 186 Esplanade, New Orleans, La.

THE GENERAL BOARD OF MISSIONS.

(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

All men, women, and children who belong to the Episcopal Church are members of this society and share the privilege of supporting its missions at home and abroad. Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China, Japan, Africa, Greece, and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages will cost $500,000 this year, and depend wholly upon voluntary contributions. Gifts may be designated for any part of the work. Remittances should be made to Mr. George Bliss, treasurer, and communications addressed to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible House, New York.

Offerings for foreign missions are requested during the Epiphany season.

MISCELLANEOUS.

THE St. Agnes Guild of Calvary church, furnish vestments, embroideries, etc. Choir vestments a specialty. Address the Rev. W. H. MOORE, 975 Monroe st., Chicago.

PENNOYER SANITARIUM. This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants. As a winter health resort, no superior may be found in the North. For illustrated circular, address N. A. PENNOYER, M. D., Manager, Kenosha, Wis.

EASTER MEMORIALS.

To those of our clients who intend placing memorial or presentation gifts in their churches at next Easter Tide, we would call their attention to the advantage of making an early examination of our complete line of Church metal work expressly prepared for the season. Our new designs of eagle, pelican, angel, and desk lecterns, brass pulpits, etc,, were never so numerous and complete as they now are. Having many orders already in hand for Easter gifts, we advise an early choice from our large stock in order to avoid delays.

GORHAM MFG, CO., Silversmiths,
Broadway and 19th St., New York.
Ecclesiastical Art Metal Workers.

CHOIR AND STUDY.

CALENDAR—JANUARY, 1892.

25. CONVERSION OF ST. PAUL.	White.
31. 4th Sunday after Epiphany.	Green.

THE CHRISTIAN YEAR.

THE THIRD SUNDAY AFTER THE EPIPHANY.

BY THE REV. J. ANKETELL.

Overcome evil with good. Rom. xii: 21.

O great, eternal God,
Our need and danger see;
Stretch forth Thy hand and rod
To lead us home to Thee.

From pride and vain conceit,
Revenge and cruel wrath,
From falsehood and deceit,
Make free our earthly path.

Vengeance, O Lord, is Thine;
Thou only canst repay;
To love our hearts incline
Through life's short, fleeting day.

To feed a hungry foe,
And give the thirsty drink,
Makes sweet our cup of woe,
And lifts the hearts that sink.

Both Jew and Gentile own,
Dear Lord, Thy healing grace;
Thy wounds our sin atone,
Our sunlight is Thy face.

Then cleanse the leprous heart,
The palsied will make whole;
Oh, come and ne'er depart,
Sweet Saviour of the soul!

Jan. 19, 1892.

The Rev. Geo. T. Rider, having returned from Europe, all communications for this department, should be addressed to him at No. 117 Prospect Place, Brooklyn, N. Y.

Having concluded our technical studies among English choirs, we shall gladly receive from our organists and choir directors, SERVICE KALENDARS, in resumption of our Choral Directory; always presuming that they reach us fortnightly in advance of publication day, as for home use, they need to be strictly anticipatory.

CATHEDRAL CHURCH OF CHRIST, OXFORD.

Also serving as the chapel of Christ College. Dr. Lloyd, organist; choir, 26 or 28 men and boys.

DEC. 5, SATURDAY, P. M., *Magnificat* and *Nunc Dimittis*, Colborne in D; anthem, "*Lacrymosa dies illa*," Mozart. SUNDAY, *Te Deum* and *Benedictus*, Lloyd in Eb. P.M., canticles, Lloyd in Eb, anthem, "*Dies iræ, dies illa*," Mozart. MONDAY, *Te Deum* and *Benedictus* Clarke-Whitfield. P.M., canticles, Gibbons in F; anthem, "Blessed be God the Father," S. S. Wesley. TUESDAY, *Te Deum* and *Jubilate*, Boyce in C. P. M., canticles, Rogers in A minor; anthem, "Behold, all flesh is grass," Brahms. WEDNESDAY, A. M., chants. P. M., canticles, King in F; anthem, "Lord, let me know mine end," Goss. THURSDAY, *Te Deum* and *Jubilate*, King in F; anthem, "Turn Thee again," Attwood. P. M., canticles, Kelway in B minor; anthem, "*Benedictus qui venit*," Mozart. FRIDAY, A. M., service without organ, chants. P. M., without organ, canticles. Rogers in D; anthem, "Hosanna to the Son of David," Gibbons. SATURDAY, *Te Deum* and *Jubilate*, Aldrich in G; anthem, "O Lord, who art the Author of Peace," Jude. P. M., canticles, Aldrich in G; anthem, "He comes, but not in regal splendor drest," Crotch. SUNDAY, 13TH, *Te Deum* and *Benedictus*, Stanford in B♭; P. M., canticles, Garrett in D; anthem, "The wilderness and the solitary place," S. S. Wesley. MONDAY, *Te Deum* and *Jubilate*, King in C; anthem, "Almighty and merciful God," Goss. P. M., canticles, Colborne in D; anthem, "Be merciful unto me. O Lord," Crotch. TUESDAY, *Te Deum* and *Jubilate*, Smart in F; anthem, "Sleepers, wake," Mendelssohn. P. M., canticles, Smart in F; anthem, "Hear, O heavens," Humphreys. WEDNESDAY, chants. P. M., canticles, Rogers in A minor; anthem, "*Laudate Nomen Domini*," Tye. THURSDAY, *Te Deum* and *Jubilate*, Rogers in D; anthem, "Call to remembrance, O Lord," Farrant. P. M., canticles, Rogers in D: anthem, "Not unto us, O Lord," Wolinsley. FRIDAY, without organ all day, chants. P. M., canticles, Arnold in A: anthem, "God is a Spirit," W. S. Bennett. SATURDAY, *Te Deum* and *Benedictus*, Garrett in E. P. M., canticles, Garrett in D: anthem, "They that wait upon the Lord," Stainer. P. M., canticles, Garrett in D; anthem, "How lovely are the messengers," Mendelssohn. SUNDAY, 20TH, *Kyrie* and *Credo*, Stanford in B♭. P. M., canticles, Hopkins in F; anthem, "Rejoice in the Lord alway," Purcell.

NEW COLLEGE, OXFORD.

Choir, about 20 voices. SUNDAY, DEC. 6, P. M., canticles, Selby in F; anthem, "Lift thine eyes," Mendelssohn. MONDAY, P. M., service, Goss in A; anthem, "O my God," Nares. TUESDAY,, A M., anthem, "Blessed are they," Wesley. P. M., service, Elvey in F; anthem, "O be joyful," Smart. WEDNESDAY, P. M., service, Kelway in G minor; anthem, "Blow ye," Leslie. THURSDAY, P. M., service, Nares in F; anthem; "Behold thy King," Crotch. FRIDAY, P. M., service, Cooke in G; anthem, "Teach me, O Lord," Rogers. SATURDAY, P. M., service, Dykes in F; anthem, "Hosanna," Macfaren. SUNDAY, P. M., service, Garrett in D; anthem, *Benedictus*, Beethoven.

DEAR LIVING CHURCH:—This closes my technical study of English choir work. My anticipations concerning the singing at Magdalen, were not fulfilled, as it had been mentioned as possibly the foremost choir in England. I found the boys' voices and interpretation, as usual, above criticism, but the proportion of the choir was disturbed by an unpleasant and intrusive preponderance of noisy basses, and the *ensemble* fell distinctly below that of several other choirs. I conclude, after careful study, that of cathedral choirs, St. Paul's distinctly takes precedence; and of college choirs, "King's," of Cambridge, and Christ church, of Oxford, are unquestionably the leaders. "King's," on account of the marvellous acoustics of that most wonderful chapel, necessarily adds a tonal charm, unique and distinct, and not felt elsewhere; while its great Oxford rival, Christ church, is quite as perfect in training and organization, and I think a little more in sympathy with modern schools of composition. The most effective (and foremost) of all English choirs, it seems to me, is St. Paul's Cathedral. The three organists, Dr. Martin, of the cathedral, Dr. Mann, of King's, and Dr. Lloyd, of Christ church, stand side by side, as masterly examples of the great Anglican school. The leading organists resident in Oxford, are Sir John Stainer, *facile princeps* among living Church composers and organists, and the founder of the present splendid choral work in St. Paul's Cathedral, London; Dr. Lloyd, Dr. J. Varley Roberts, and the Rev. Dr. Mee, with others of scarcely lesser celebrity.

As at Cambridge, I paid a second and supplemental visit to Oxford, in order to gather up and mature my studies. Although the flooded country, the perpetual rains, and almost impenetrable fogs, fought against my work, I managed to bring away with me very clear and satisfactory impressions of the grandest university city in Christendom. To explore and understand it thoroughly would be the systematized labor of months, for there are twenty-four separate colleges and educational houses, each with its teeming history, its traditions, and its customs and usages. My attention was therefore necessarily restricted to a few of them which were exceptionally interesting and which were fairly representative of the rest. All Oxford to a Churchman is suggestive and significant.

There in the highway is planted a stone cross covering the spot where Cranmer, Latimer, and Ridley were burned at the stake, and in front of Balliol College gate stands the threefold memorial cross in commemoration of one of the most horrible crimes of the 16th century, a century bloody and blazing with enormities that continue to shock the moral sense of Christendom. There is St. Mary's church, where John Henry Newman preached sermons that kindled and fanned the fires of the great Catholic revival that is to-day searching Anglicanism to its utmost depths. There is ancient Christ church, with its cathedral chapel built by Cardinal Wolsey, and partly incorporating an early Saxon conventual building, and the shrine of St. Friedesweide, dating back to the 8th century, with the tombs of Bishop Berkeley and Dr. Pusey among its most interesting mortuary constructions.

This great college, while not the largest in its number of undergraduates, is inferior to none of the colleges in antiquarian and æsthetic importance. The great Tom Gate, in the lofty dome of which hangs the huge seven-ton bell, commands one of the grandest quadrangles in England. The order of construction differs from the conventional plans, as the cathedral chapel is almost directly across the "quad," while the great dining hall is on the right of it, just reversing the prevailing arrangement. At five minutes past nine, P. M., I heard "big Tom" thunder out his one hundred and one strokes, a perpetual memorial of the hundred and one students on the original college "foundation," another instance of that tenacious adherence to ancient customs and traditions which one encounters throughout England. In order to complete the symmetrical proportions of that imposing "quad," Wolsey cut off several bays of the cathedral, its projecting west end interfering with them, thus seriously mutilating the structure, and reducing it to the dimensions of a chapel or parish church. But the choir and sanctuary remain in all their original beauty, the arched roof in its exquisite elaboration of carved and sculptured work in white marble, rivalling if not excelling the almost fabulous intricacies of the vaulting of Henry VII. chapel in Westminster Abbey. I found myself quite unable to solve or unravel the profound intricacies of construction. It seemed as if all manner of exquisite vinery had found its way along and athwart the original stone lines and bandings, and then crystallized into snowy marble. The secret and charm of construction remained inexplicable to the last, and I turned away feeling that I had looked upon the masterpiece of the great stone workers of the Middle Ages for the last time.

While reaching back to the period of the Saxon convent in the ninth century, this wonder-chapel strikes hands with contemporaneous art, not only in its exquisite choral work, but in certain memorial windows which adorn the sanctuary, by Burne-Jones. There are three of these, covering the earlier, middle, and later period of this most poetical and ideal among living artists. Each panel is filled with angelic figures, not the conventional faces of the Fra Angelico figures which have a sweetness and serenity neither human in its afterglow of earthly experience, nor heavenly in its depths of excellence, wisdom, and illumination. There is a glow of such exalted beauty in the wonderful Madonna of Perugino in the National Gallery. It is an exalted type of supremely spiritualized beauty, a womanly ideal of which ancient classic art was at once unconscious and incapable, and such heavenly visions seen to flit familiarly before the ecstatic vision of Burne-Jones, as appears from other examples of his work which it was my good fortune to study while in England. Here it supplied "that one touch" which, sweeping across the long reach of centuries, seemed to unite past and present in one living fellowship of faith and worship.

MAGAZINES AND REVIEWS.

Harper's Monthly Magazine, January, contains many papers of permanent value. Among them, not the least noteworthy, is Julian Ralph's "Canada's El Dorado," in which he introduces us, in a sketchy way, to that vast region of anomalies and surprises, British Columbia; a region of which the wisest scientists and explorers have as yet but the most fragmentary knowledge. It is of immense proportions, being as extensive as the combination of New England, the Middle States, and Maryland, the Virginias, and the Carolinas, leaving Delaware out. Upon the coast of this neglected corner of the continent, there is a climate like that of England, produced by warm oceanic currents. In its southern valleys the climate of New England is repeated, while the extreme north has the isothermal lines of Halifax. This wonderful land abounds with inexhaustible fisheries along its coast lines, and innumerable deposits of mineral wealth, apparently inexhaustible, are already discernible among its multiplied hill and mountain ranges. Interminable forests are waiting for the lumbermen, while the agricultural promise is inviting. Such an outlying world lies in waiting for the future migrations from exhausted Europe. The paper is full of picturesque incidents and detail. The same writer has a graphic paper on "Our Exposition at Chicago," which not only grasps the situation and its rapid evolution under the hands of an executive board of unexampled energy and resources, but thoroughly reassures a skeptical, or uninformed, public, of the definite and triumphant realization, all in due season, of the grandest exposition scheme of the century. Despite the apathy and indifference which have been encountered in certain European centers, Mr. Ralph possesses ample documentary and official assurance of such a generous and wide-spread co-operation as already guarantees the largest measure of success. In his paper of "Popular Life in the Austro-Hungarian Capitals," F. de Mybach carries the reader through a very interesting and comparatively unexplored world lying out of the conventional routes of the American tourist. The most important paper, and it seems to us as exceptionally important, is "The Neo-Christian Movement in France," by Vicomte Eugene Melchior de Vogue, who is clearly enough thoroughly familiar with his subject. Were he a mere theorist, or venturous doctrinaire, his conclusions would lose most of their significance. But he is a clear-headed, scholarly, and conscientious student of the civil, social, and ecclesiastical annals of France, from the scoffing, cynical infidelity of Voltaire and his school, down to the utter atheism and profane ridicule of all religious conceptions and formulas of the Revolution. The conclusion is, in substance, that the assaults of science have lost their aggressive force, and that the grand ethics of the Gospel, even as interpreted and formulated by St. Thomas Aquinas, are regaining something of their ancient hold—that men are recognizing the verity of moral and spiritual conceptions. All this has been complemented by the recent action of the Roman hierarchy in a cordial acceptance of the Republic. It is not assumed or intimated that the leaders in popular thought or the government are at all likely to conform to the Roman Church of to-day, only that the old hatred and hostility are gone, and the antagonisms of centuries displaced by a spirit of friendly observation and accommodation to the spirit of the times. While this is not altogether new, it supplies a wel-

come corroboration of early accounts of this same movement. Horatio Bridge supplies agreeable reminiscences of "Personal Recollections of Nathaniel Hawthorne," a first paper covering his college days, of which the public knew little or nothing; and Hawthorne is one among our deceased literati in whom popular interest is not likely to abate. "London of Charles the Second," by Walter Besant, is another paper in a series of the greatest annalistic value.

The Cosmopolitan is well stocked with entertaining papers, many of them profusely illustrated in photogravure. "The Columbus Portrait" presents a long series of portraits of the great discoverer, and so varied that it seems almost incredible that they are all authentic, covering as they do many faces of widely varying temperamental and physiognomic types. Joseph W. Richards contributes a strong scientific paper on "Aluminum—The Metal of the Future." "In Camp with Stanley," by A. I. Mountjoy Jephson, is yet another chapter in that inexhaustible episode in the Dark Continent. "Old New York," by James Grant Wilson, is a singularly perspicuous and carefully-studied paper, on a period of metropolitan history fortunately yet within reach of satisfactory historic elucidation, for which work Gen. Wilson possesses unusual qualifications. The illustrations are taken from authentic sources. As usual we look for and find much solid and suggestive comment in the concluding department, where Murat Halsted and Edward Everett Hale are wont to discourse on current topics of importance.

The Magazine of Christian Literature deserves a more detailed notice than our present space permits. It is at once one of the most instructive and portentous "signs of the times" of that spiritual unrest and eclecticism which are afflicting and tormenting the ecclesiastical life of the period. Its fairness might almost argue a supreme indifference to positive convictions. But as the scholar and teacher must be *en rapport* with existing currents and permutations of religious thought and conclusions, *The Magazine of Christian Literature* remains and must continue an indispensable visitor on the study table. As usual, commanding names figure in the table of contents: Dr. A. H. Newan on "Roger Williams:" Dr. Driver, of Christ church, Oxford, on "Inspiration;" Prof. Cheyne, of the same university, on "Ancient Beliefs in Immortality,"—both of these in sympathy with the modern school of criticism; a symposium on "The Reunion of Christians," shared by Cardinal Manning, Dr. Bruce, and Dr. Martineau—as discordant and mutually repellant as ever; a paper on Epitaphs in Westminster Abbey, by Archdeacon Farrar; a stern, kindling sermon, "The Word of God," by Dr. Dix; a most damaging article on "John Wesley's Chapel," from the English *Church Times*, with others likely to command attention.

The Beacon is the name of a new monthly magazine, by the Beacon Publishing Co., 'World Building," New York; edited by Anton Trunk. One of its specialties is the publication of fac-similes of rare manuscripts. The first issue contains Washington's private prayers, and several shorter documents. The magazine, in addition to its aims in literature and art, has a humanitarian purpose, to promote movements for bettering the condition of the masses. *The Beacon* has made a good beginning on the line announced in its prospectus, as "a clean, helpful, and interesting magazine." Subscription price $3 a year.

WE are pleased to see the Pacific Coast so well represented in current literature by *The Californian*, a new illustrated magazine, by the Californian Publishing Co., San Francisco, $3 a year. In illustrations, mechanical work, and value of contents, it compares favorably with the best of our eastern monthlies. Among other interesting papers, the January number contains an account of Chinese secret societies, one of the most dangerous elements of the Chinese question in San Francisco. These murderous societies are feared more by the Chinese than by any other class of citizens, and their extermination of the "Highbinders" would give satisfaction to all decent people.

ONE of the next great features of *The Century Magazine* will be a new, scholarly, and yet popular life of Napoleon I., by a distinguished American student and professor of history. Thus far no biography of the extraordinary man has appeared in either English or French which is free from rancor, and attentive to the laws of historical criticism. No one could be more dispassionate in his judgments than a competent American writer. The life will be illustrated in *The Century*'s most complete and artistic manner.

THE Rev. Dr. W. C. Winslow furnishes the opening article in the January *Biblia*, (Meriden, Conn.), on "The Work at Ahnas and Beni Hasan." Dr. Chas. H. S. Davis writes of "Abraham in Egypt," and Prof. Hommel of "Recent Progress in Assyriology." The biblical and archæological notes are very full and interesting. The magazine is the official organ of the Egypt and Palestine exploration funds.

THE GOSPEL OF ST. JOHN. Vol. I. By Marcus Dods, D. D., Professor of Theology, New College, Edinburgh.

ACTS OF THE APOSTLES. Chapters I-IX: 32. By G. T. Stokes, Professor of Ecclesiastical History, University of Dublin. New York: A. C. Armstrong & Son: Chicago: A. C. McClurg & Co.

These, the two latest volumes of the Expositor's Bible, have not been surpassed by any of their predecessors in this valuable series. Dr. Dods' contribution to the elucidation of the Gospel of St. John has already been noticed with favor by some of the leading scholars in England. The Commentary on the Acts would naturally be received with interest as adding another to the very small list of modern treatises upon one of the most important books of the New Testament. It will not disappoint expectation, but on the contrary, in our judgment, will take a place beside the very best. Much material is used which has not before been employed, some of it quite new or newly discovered, some old enough but hitherto unnoticed. Thus we find allusions to such recent publications as Ramsay's "Geography of Asia Minor," the newly discovered "Apology of Aristides," "The Diatusaron of Tatian," "The Teaching of the Apostles," and "The Fayum Documents." A new departure is made in the attention directed to mediæval writers, such as Simeon Metaphrastes and Photius, the author reminding us of what has ordinarily been forgotten, that these writers lived a thousand years nearer the apostolic times than we do, and had access to many writings now no longer extant. Indeed the discovery that the "Apology of Aristides" has existed for centuries in a perfectly accessible form embedded in a fictitious work, might well suggest to our higher critics the utility of applying their analytical processes to an examination of other writings of the Middle Ages. If those processes have the value which is claimed for them, it ought to be possible to detect by differences of style and language the fragments of an earlier period embodied in later writings.

THE CENTURY DICTIONARY. An Encyclopedic Lexicon of the English Language. Prepared under the superintendence of William Dwight, Ph. D., LL. D. In six volumes. Vol. VI. New York: The Century Co.: Chicago: McDonnell Brothers, 185 Dearborn st.

Within two years the publication of the great work now brought to a close was begun. How many years of preparation were required we do not know. The results embody the learning and long labor of many of the best scholars of the day. The mere mechanical work in such an enterprise is something prodigious. Think of the composition and proof-reading in these more than seven thousand large, three-column, folio pages! The bound volumes are magnificent specimens of book-making—almost too good for such a changeable subject as the English language. Yet it would seem that the work here offered would never have to be done over again, it is so thoroughly done. The etymologies, uses, history, shades of meaning, of every word seem to be so complete and exhaustive. We note in this last volume, for instance, ten columns devoted to the little word "turn," which one might suppose any scholar could dispose of in a paragraph. But here we find that even in the most familiar words there are subtleties, and relationships, and old associations that we knew nothing about. The complaint made by the good old woman who had read a dictionary, that while it was very interesting it changed the subject too often, could hardly be made of some portions of this encyclopedic treatise on words. No work in the English language nearly approaches it. The English "Murray," begun some years before, is dragging its slow length along, and American scholars have nearly lost sight of it. A volume might be written about the Century Dictionary. The work itself should be had, before almost any other book of the day, by all members of the learned professions, and by all scholarly men and women everywhere. The Century Co. deserve great credit for this vast work so quickly and handsomely done, and Dr. Whitney and other editors are to be congratulated on its successful completion.

NATURAL THEOLOGY: the Gifford Lectures, delivered before the University of Edinburgh in 1891, by Prof. Sir. G. C. Stokes, Bart., M. P. London and Edinburgh: Adam and Charles Black; Chicago: A. C. McClurg & Co. Price $1 50.

Considering the terms of Mr. Gifford's will, we do not wonder at Prof. Stokes' confession that he could not help oftentimes feeling as if he were called to work in a straight jacket. Fancy one who is a believer in Revealed Truth set to lecture on Natural Theology "without reference to or reliance upon any supposed exceptional or so-called miraculous revelation"! Prof. Stokes evidently found the lines too narrow for him, and as he gets on in his lectures, he construes the provisions of the deed a little more freely and argues better. Evidently the author is out of sympathy with his environment and is not at his best. But even if these lectures contribute little that is new to the study of Natural Theology, they are written in a calm and judicial spirit, and discuss the usual commonplaces of Natural Theology with scientific impartiality and fairness. And though the arguments are not new, yet the illustrations of the arguments are both fresh and interesting.

THE GENERAL EPISTLES OF SS. JAMES, PETER, JOHN, AND JUDE. With Notes Critical and Practical. By the Rev. M. F. Sadler. New York: James Pott & Co.; Chicago: A. C. McClurg & Co.

This is the latest volume in Sadler's Commentary on the New Testament. The merits of this commentary are well known. There is no other which is calculated to be so generally useful to the parish priest, Sunday school teacher, or devout layman. While it is founded upon extensive and accurate scholarship, it does not require too much learning on the part of the reader. It is one of the few which makes no pretence to approach the study of the Bible without bias. On the contrary, as might be expected from the author of "Church Doctrine—Bible Truth," the relation of the Church as the "Witness and Keeper of Holy Writ," and the "Pillar and Ground of the Truth," is never lost sight of. The present volume well sustains the character of this useful commentary.

THE CHURCH IN GERMANY. By S. Baring-Gould, M. A. New York: James Pott & Co.

We have here the first volume of the newly projected series of National Churches. Perhaps no subject is more difficult than the one which Mr. Baring-Gould has taken as his portion of the task. In fact it is only by a strained application of the term that the word 'National" can be employed in connection with the past history of Germany at all. In view of the difficulties inseparable from such a work, and the necessity of compressing the whole into one volume, the task has been fairly well accomplished. A single map is given representing the divisions of Germany at the Reformation period. But for an intelligent comprehension of such a history, maps illustrative of various periods are a necessity. It is to be hoped that this will not be lost sight of in the future volumes of the series.

THE Emergency Tracts, published by The Young Churchman Co., of Milwaukee, seem to be exciting considerable comment. Seven have now been issued. The arraignment of our seminaries in the latest issued, is rather startling, and will doubtless call forth vigorous replies.

A SECOND edition of St. Clair's "Buried Cities and Bible Countries," the work on Palestine exploration that was well received last fall, is now ready. Thomas Whittaker is the publisher.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

PAMPHLETS RECEIVED.

CATALOGUE OF THE GENERAL THEOLOGICAL SEMINARY. 1891-2.

THE DUTY OF THE CHURCH TO HER AGED CLERGY. By the Rev. J. R. Davenport, D. D.

IN MEMORIAM. The Rev. Chas. Woodward.

THE ELEVENTH CENSUS. An address by Hon. Robert P. Porter.

YEAR BOOK OF ST. ANN'S CHURCH, Brooklyn.

REPORT OF THE COUNCIL OF THE BROTHERHOOD OF ST. ANDREW for the year 1890-1.

A PEOPLE WITHOUT LAW. Document No. 14. Boston Indian Citizenship Committee.

TWENTY-EIGHTH ANNUAL REPORT OF ST. LUKE'S HOSPITAL, Chicago.

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A CHANGE OF BASE. By H. L. Reade.

THE CONDITION OF LABOR: an Open Letter to Pope Leo XIII. By Henry George.

A SERMON, preached in St. David's church, Austin, Texas, by the Rev. T. B. Lee, rector.

THE DUTY AND REWARD OF LOYALTY. By Lieut. Allen R. Foote.

SOCIETY OF LOYAL VOLUNTEERS.

PROFESSOR ROYCE'S LIBEL. A public appeal for redress to the corporation and overseers of Harvard University. By Francis Ellingwood Abbott, Ph. D.

FIFTH ANNUAL REPORT OF THE HOUSE OF ST. Michael and All Angels for Young Colored Cripples.

SERMON, preached at a memorial service of the Rt. Rev. Cyrus Frederick Knight, fourth Bishop of Milwaukee. By the Rev. Theodore M. Riley, S.T.D.

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THE CHRISTIAN MINISTER AND SOCIOLOGY. By John R. Commons.

ROADS IMPROVEMENT. Reprint from the Engineering Magazine.

SERMON PREACHED AT THE INSTITUTION of the Rev. G. H. Hills, at Westchester, Pa., by the Rev. Cornelius B. Smith, rector of St. James' church, New York.

PROGRESSIVE PROTESTANTISM. By Sixtus.

THE OLD THEOLOGY AND THE NEW. A sermon by the Rev. G. Mott Williams.

THE MISSION AND COMMISSION OF THE EPISCOPATE. Sermon preached at the consecration of the Rev. Dr. Phillips Brooks, by the Rt. Rev. Henry C. Potter, Bishop of New York.

THE LIVING TEMPLE OF CHRIST'S CHURCH, AND the Two Witnesses of the Word Written and the Sacraments. Sermon preached at the consecration of the Rev. Dr. I. L. Nicholson, by the Rt. Rev. Chas C. Grafton, Bishop of Fond du Lac.

SIXTEENTH YEAR BOOK OF THE NEW YORK STATE REFORMATORY. 1891.

ECCE REGNUM, AND OTHER POEMS. By Edward Randall Knowles.

THE HOUSEHOLD.

COURAGE.

BY A. E. F.

Be strong, my heart, and do not falter:
God knows it all.
His love is fixed; it cannot alter,
Though stars should fall.

This sorrow that His mercy sendeth
Is best for thee;
Nearer to thee thy Father bendeth
From Calvary.

And in the end what now seems dreary,
A crown shall be;
His perfect love shall then be clearly
Revealed to thee.

THE PRIZE STORY.

A WORKING-WOMAN.

BY MARION COUTHOUY SMITH.

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CAAPTER IV.

"Doris! just in time!" exclaimed Sister Gertrude, on the Tuesday afternoon following the events narrated. "I forgot this was your leisure afternoon, and I am so glad you came in. Can you spend an hour in the Day Nursery? The children are restless to-day, and Miss Warder is ill, and Sister Mary Ellen must go out."

"Gladly," said Doris, who felt a yearning toward the little children. She could not analyze the feeling, but it seemed as if their presence supplied a need that was making her vaguely restless. To her their little faces were so beautiful! And is it not something beautiful that we are all looking for? Yet each one finds it in a different way; and none find it in perfection.

She went to the Day Nursery, and relieved Sister Mary Ellen. The latter was a homely little woman, very active and sincere. She was always in a hurry, and to-day she was particularly eager to get off.

"I am so glad you came, Miss Lee! Please finish dressing this mite. She was brought in this afternoon, and I have just scrubbed her; but really, I haven't another minute to stay."

Doris took the "mite," who questioned her with solemn eyes, and finally decided that there was nothing in this change of nurses that need disturb her serenity and give a warrant for crying.

"The Mother is here," remarked Sister Mary Ellen, as she put on her long cloak and veil.

"Is she? Oh, I am glad!" exclaimed Doris. "I do want a good talk with her. I hope she will come in here.

"She's in the sick ward. Shall I tell her you want to see her?"

"If you would, Sister!" And the Sister fluttered off.

The Mother Superior came in presently, with a warm greeting to Doris. She was a plain, but stately, woman of advanced middle age, with a face that showed much strength and quietude, and shrewd good sense as well. She had a lovely smile, which lighted up her somewhat rugged features.

"My dear child, have you anything special to say to me? I shall be glad if I can help you."

"Thank you so much for coming, Mother," said Doris, "I do want to talk with you, if the little ones will let me. I have wanted to for a long while."

"What is the trouble?" said the Mother, seating herself comfortably in a rocking-chair, and throwing one arm around a little girl who came and nestled up to her.

"No trouble, but this old matter of vocation will never let me rest, it seems. You know Sister Gertrude's dearest wish with regard to me?"

"I know it, but I do not wish that Sister Gertrude should say so much about it to you."

"Oh, she doesn't *say* so much about it. But, Mother, nearly every friend I have is troubling me more or less, with regard to my work, very kindly, you know, and with interest in my welfare, but with the deepest conviction that I am not doing the right thing." Doris paused.

"Well," said the Mother, with a smile, "what has all that got to do with it? You are living your own life, not your friends' lives. They are altogether outside of it all."

"I know that; it is not what *they* think, it is what I am beginning to feel about it."

"And what is that?"

"That *one* thing they say is right—I ought to begin to concentrate my energies upon one sort of work."

"And what draws you?"

"What I love best is my Church work. It is the thing I could the least easily give up. But,"——she paused again.

"Ah, the gist of the matter is always in the 'but,'" said the Mother. "Let us have it, Doris."

"I do love the other things, too," exclaimed Doris. "I love my teaching, my music, my little drawings, my friends among artists and teachers, and other half-Bohemian people. Not altogether Bohemian, you know," she explained. "I don't like the reckless, out-at-elbows element, but I like women who work and observe, and men who have aims in life, and talk about them intelligently, and children always and everywhere, and"——

"And you think," interrupted the Superior, "that in the religious life you would not have all these things?"

"No, not in the same way. Not as a part of it all."

"I see, you love the world! Don't look so guilty and shocked; I mean whatever is good in the world, not the evil part of it. It isn't wrong; it is natural, and it is a part of your present vocation."

"Ah, that is what I want to get at! What is my present vocation? I know all the time that in the religious life I would have many of the good things I just mentioned, and consecration besides, and yet—well, you know, Mother, if I really had that vocation I would not feel any sacrifice that might be involved."

"I don't know, as to that," said the Mother. "In any case we must *feel* a sacrifice. But, my child, why does this trouble you? Why should you wish to be a Sister? You may find that marriage is your vocation, after all. What is the objection?" she smiled a little roguishly upon Doris, who blushed.

"I think I should be very unhappy married!" she exclaimed. The Mother laughed outright.

"Doris, will it make you more comfortable if I tell you that I honestly do not believe you ought to be a Sister? I have told you so before, I believe."

"Yes, but you said it might come, but it does not come, and Sister Gertrude"—

"Ah, Sister Gertrude! Take my word for it, my child, Sister Gertrude is not wise with regard to you. There, don't be horrified, and think I am talking high treason. She does not thoroughly understand you, and she worries you. Now, I will not tell her, of course, that you have spoken to me; but I will contrive to advise her to let you alone. Yes, I think it best to do so. Trust me, Doris."

"I could not help trusting you, even if I had no desire to do so," said Doris, taking the kind, motherly hand in hers.

"Go on, dear child, as you are doing now. Live well and bravely, and work within the limit of your strength. But if any part of your work is too hard for you, and is spoiling the rest, quietly drop it. Remember, God does not need it; it is for your own sake that He gives you the work, and allows you to further His own ends by it, in proportion as it is reverently and lovingly performed. Trust Him, and don't let the interference of people make you morbid. You are not morbid by nature, you are a sunny little woman."

Just then a baby in one of the cribs woke up from its nap and cried. As Doris rose to go to it, she suddenly stooped over the Mother's chair and kissed her, saying simply, "I think God has given me nothing better than wise, true friends, you first!"

"I first, for the present need, my daughter," was the answer, as the kiss was warmly returned. "For another need, another friend will be first. That is what friendships come for. It is good that we can help one another!"

The girl lifted the wailing baby, and walked up and down, holding it tenderly to her breast, and looking down upon it with eyes full of mother-love. The elder woman watched her, with a passing gleam of the same beautiful love in her own eyes, then she rose, and said:

"I must go, Doris. Be content, and life will bring you what you are meant to have and to do."

She passed out, leaving still the sense of her peaceful presence. Doris spent the rest of the hour among the little ones, happy in lavishing upon them a tenderness that had seemed almost to oppress her heart. But still, when she left them, that new restlessness went with her.

A few days later, she had a call from Ralph Burney. He came late in the afternoon, "for a few minutes' chat," as he said, and professed himself delighted to find her at home, as he had heard she was such a busy person, and feared she would be out, engaged upon some of her numerous avocations. Doris was distinctly conscious of the fact that the wind had blown her hair about in an unbecoming fashion, and that her gloves were not very good; and she was vexed with herself for feeling the petty annoyance. She had just come in, and was lingering in the parlor, speaking to some acquaintance who left her when he entered. When he spoke of her "numerous avocations," she colored a little.

"Don't you begin that, Mr. Burney," she exclaimed.

"Indeed I won't, if you don't like it! I am proud to be singled out in that way. But please tell me what it *is* I am not to begin—or go on with?"

"Talk about my 'numerous avocations.' I am constantly attacked about being a 'Jack-of-all-trades.'"

"Mistress of many professions, I should call it," he said; "but who is so unkind as to call you to account for your varied talents?"

"Oh, I didn't mean to put it in that way," she laughed. "Never mind who—several people."

"Well, tell me now all about what you do. How many avocations have you? Come, I ask as a friend; and I want you to talk about yourself."

He leaned forward, with one arm resting on his knee, and his laughing eyes near hers. She was very susceptible to beauty, as has been said, and his face was a delight to her, like an exquisite picture. It gave her a sense of harmony and well-being. She rested in it, without thinking further. He was one of the few people whom she did not even try to analyse. It was enough to look at him.

"But I don't care to talk about myself," she said.

"But *I* do," he persisted. "Well, then, I'll talk about you myself, and tell you what you do. You sing, you teach, you draw—what else is it? Do you write? I actually believe you do that too! And you do good—and you charm! No, don't look vexed: I'll promise not to pay you a direct compliment again. But is it true that you have all those accomplishments?"

"It is true that I teach," she said seriously, trying to give the talk a graver tone; "and that I sing a mild little alto part in a chorus choir at St. Simeon's church—not the parish to which I belong. I do it for money, Mr. Burney; I had the offer, and I accepted it. I have been teaching one beginner in music, but that was given me for friendship's sake, by a good lady who knew my mother, and it will end this spring, as I am not a pianist, and cannot carry my little pupil any farther. But it was a help while it lasted. And I have written a few stories—all 'pot-boilers'—and have been able to illustrate some of them with little sketches in India ink. I care most for my teaching and my drawing. That is all. Now you see I am only a working-woman, Mr. Burney; a woman who is *forced* to work—a practical woman of business."

She ended emphatically, feeling an unaccountable desire to be plain with him, to explain her position, to make him see how little she had to do with sentiment and pretty speeches. If this repelled him, it was better so; only she wanted him to know her as she was; and then if he cared to be her friend, a new star had risen in her life. He listened earnestly, with eyes that flattered her by their grave and appreciative regard.

"You are a woman," he said, simply, "whom it is good for a man to honor. No, I am not flattering you, Miss Lee, do me justice! I am giving utterance to a simple fact."

Even as he spoke, Ralph Burney wondered what it was in this young woman that compelled his admiration. What was the piquant charm about her? The clear, honest eyes, the sweetly-formed face, the capable mouth, the straightforward way of speaking—all these were different from the outward qualities of women who had formerly pleased him. Perhaps it was the charm of novelty, the contrast between this real woman and the women of society whom he knew. At any rate, whatever the cause, the result was a stubborn fact, which promised to become a power in his life.

His little brother's friend, in whom he had expected to find a prim little school-marm, or a sentimental old maid, only fit to amuse small boys, had proved on acquaintance, a pretty and clever woman, independent, yet refined, who suited his taste to a nicety. And Ralph Burney had a correct taste, in many ways; it was one of his prominent characteristics.

A still more important matter, however, was the fact that he suited Doris' taste. For some natures, an harmonious presence is a mighty power. This first visit was a brief one, but he asked permission to repeat it, and called again one evening. After this, he came frequently, and Doris entertained him in the "front parlor," while the back one was occupied by Kate Allerton and Robert Wood. People began to joke Doris about her handsome friend. Occasionally, he took her to concerts, with Ada, and once or twice Arthur was allowed to go, through Doris' special intercession. But there was something about her little friend that puzzled Doris; at times she fancied he had a worried look.

(To be continued.)

LETTERS TO THE EDITOR.

THE SUNDAY SCHOOL VERSUS THE CHURCH.

To the Editor of The Living Church:

As the Sunday school seems to be the subject of discussion in your paper, will you permit me to add a few thoughts and observations which have been the result of a long experience.

I suppose that no intelligent person will deny that the modern Sunday school is an entire departure from the original design of its author, Robert Raikes, who sought to gather into a school on Sunday, the poor and ragged children of the streets who were without any religious instruction whatever. He never dreamed of substituting such a school for the catechetical instruction in the family by the parents, or in the church by the rector.

It is very evident that this is precisely what has been done. Parents have shirked the responsibility of religious instruction upon the teachers and superintendent of the Sunday school. The Sunday school, in seven-fold cases, is substituted for church attendance. When the morning service is over, the streets are crowded with children on their way to the Sunday school. I said to a lady in my congregation the other day, who has a flock of little ones: "Why do you not come to church and bring your children? "Oh!" she replied, "my children cannot go to church and Sunday school, too."

This would be the answer of nine parents out of ten, if not ninety and nine out of a hundred. At the same time they send their children five days in the week to the public or other schools, from five to six hours each day for secular instruction.

Under such circumstances, as no habit of church attendance has been formed, when the children are out of the Sunday school, they are out of the Church—especially the boys. The secretary of the Young Men's Christian Association of New York, told me, the other day, that since the last census, statistics had been gathered with the following results: There are in the United States 6,500,000 young men, of this number only 375,000 are connected with any Church whatever, and 550,000 are enrolled among the criminal classes. In other words, there are outside of all religious bodies, 6,125,000 young men. Where are these young men on the Lord's day? Spending their time in bed, or wandering about the streets, or in saloons, and many of them in the lowest dens of vice and infamy. But is not the single fact that such a number, over six million, are under no religious instruction whatever, appalling? Does it need a prophet to tell what will be the fruits in another generation? Indeed, the fruits now are sufficiently evident in the vice and crime among the young.

I asked the secretary what per cent of this number had been in the Sunday school. This he was unable definitely to state, but from other statistics it is very evident that the per cent is large. Why should it not be? It is almost impossible to keep a boy after fifteen or sixteen in the Sunday school. This is not only my experience, but that of Mr. Thomas of Philadelphia, who has the largest Sunday school in that city, and is one of the most successful superintendents in the country. But when these boys are out of the Sunday school they are not in the church, *i.e.*, as a rule. Why should they be? The parents have not required them to attend church, and they have no love for the service, and in fact many of them know little or nothing about the service.

But now do you ask me if I consider the Sunday school an evil? Not *per se*. But who can be blind to the fact that owing to the Sunday school as now conducted, parental instruction has become almost obsolete, and that attendance upon it has been substituted for attendance upon the church, and that these two things are evils I apprehend no one will deny. But is it again asked: Would you then abolish the Sunday school? To this question, I should answer, No! But I would bring back the Sunday school so far as possible, to its original design. As the matter now stands, the members of the Sunday school are as a rule, the children of parents who are well-to-do, and who ought to instruct them at home. Besides the instruction here, in view of the short time occupied and the fact that young and inexperienced teachers are in many cases, the only ones available, is very superficial, and many children are attracted more by the prospect of picnics, exhibitions, Christmas trees, etc., than by the instruction. In fact the school that does not offer these, does not attract, and will not be patronized by even the children of many Christian parents.

We must come back to first principles, to religious instruction in the homes—good homes, homes where prayer is daily offered and religious training obtains. Nothing can compensate for the loss of this home training. We have here in the reformatory over twelve hundred young men, of this number according to the report of the superintendent, not much more than twelve per cent have had good homes, and probably not one-half even of this number have had the old fashioned religious instruction in the family. This fact is more significant than any sermon that could be preached upon the subject, it is indeed a volume in itself and ought to arouse all *Christian* parents at least to the supreme importance of home influence and home instruction. Home religion, in fact, is the most important of all religion, for here is the fountain head from which the streams flow which will either curse or bless both the Church and the State. It is of course much easier to see defects and evils than to remedy them, or even to propose the best method of reformation. Under present circumstances, it is perhaps impossible to reinstate the old methods, and hence our only way is to make the Sunday school instruction as efficient as possible. But of this I am sure, that it is the solemn duty of every rector to bring all his influence to bear upon the parents to see that their children are catechised at home, and never make the Sunday school a substitute for church attendance. The startling fact that more than six million of young men in this country are outside of the Church, and that a large proportion of these have been in the Sunday schools, is sufficient evidence to show that there is a radical defect somewhere in our system of training, and that unless a remedy is found and a reformation inaugurated, the results will be disastrous to the last degree; not only to the Church, but to the State, to society, to the country, to every interest of morality and virtue, of truth and righteousness which alone can prosper and exalt us as a nation.

GEO. H. MCKNIGHT.

Elmira, N. Y.

DANGER OF IRREVERENCE.

To the Editor of The Living Church:

It is customary in some churches for the priest to put the cup to the lips of the communicant. The custom seems to be a growing one, and no doubt proceeds from a reverential fear lest the sacred wine should be spilled. But is the object sought, attained? When the head of a woman, with its usual covering, is bowed in reverence, it is utterly impossible for the officiating priest to see any of the lower part of the face, and the position of the mouth becomes a pure matter of conjecture. The chalice also frequently disappears from his sight and when the communicant declines to touch it, the situation becomes still more embarrassing, as the risk of spilling the wine is very greatly increased.

If the custom in question is to be continued, would it not be well to instruct the female communicants to lay aside their bonnets, as at Confirmations? The Roman Church solves the difficulty by denying the cup to the laity. An old-fashioned Churchman had the audacity to suggest that the danger of spilling the wine might be minimized by simply following the plain direction of the Prayer Book, and "delivering the cup" "into the hands" of the communicant. In the course of a long ministerial experience he does not recall a single accident where the rubric was obeyed.

W. A. J.

Middletown, Conn.

QUEER UNITY.

To the Editor of the Living Church:

At the ceremony of laying the cornerstone of the Jewish synagogue in Port Gibson, Mississippi, on the 4th of January, the platform was occupied by the Jewish rabbi, a Methodist minister, and a Presbyterian minister. The Methodist minister offered a prayer invoking God's blessing upon the work. The Presbyterian minister, at the close of the ceremony, studiously avoiding any Trinitarian reference, pronounced what was evidently intended to be a benediction. The rabbi was the orator of the occasion and the two Christian ministers sat by in silence (as in fact they could scarcely avoid doing, having accepted the invitation to be present on the platform), while he spoke of Jews, Christians, and Mohammedans as of the three great religions, referred to Jesus as a noble son of Juda, the son of Joseph, and as crucified by the Romans because of His political pretensions, and asserted that the Jews had nothing whatever to do with His death.

Would it not be pertinent to inquire if Methodists and Presbyterians hold the doctrine of the Trinity to be essential to Christianity, and whether a "union service" of this sort is to be considered a step in the direction of *Christian* unity? And would it not also be interesting to know the terms of the compromise agreed upon by the Christian ministers and the Jewish rabbi, by which the former were to avoid all Trinitarian expressions, while the latter was left at liberty to assert his ultra-Unitarian beliefs? Certainly this incident is a valuable contribution to the discussion of the ever-famous "exchange-of-pulpits" question.

N.

MORAL THEOLOGY.

To the Editor of The Living Church:

With your kind permission I would like to give notice to those of your readers who have so liberally provided for the publication of the "Moral Theology Based on St. Thomas Aquinas" (400 subscriptions), that the firm of James Pott & Co., New York, have undertaken the publication, and promise us the work during the coming Lent. All further business in connection with the matter will be transacted through the publishers.

JOHN J. ELMENDORF.

Kemper Hall, Kenosha, Wis.

NOT MILTON, BUT KEBLE.

To the Editor of The Living Church:

THE LIVING CHURCH of 9th inst has an account of a Christmas eve celebration of the Sunday school of Christ church, Vicksburg, in which a brief address by the undersigned is mentioned as having been "aptly garnished by quotations from Milton's Hymn on the Nativity." A mere quotation by an obscure layman is ordinarily a matter of small moment, but in this case it happens that the poem referred to as the source of the quotation is one for which I have a special dislike, not merely on æsthetic grounds, but on account of its semi-pagan treatment of the divine subject. I am, therefore, unwilling that the statement should pass uncorrected into the files of THE LIVING CHURCH, especially as it gives Milton credit for one of the most exquisite lyrics of the truest, sweetest, most reverent, most Catholic-minded, greatest, and best of Christian poets—at least of those who have written in the English language—John Keble, from whose poem on Christmas Day the "garnishment" referred to was really drawn.

W. T. WALTHALL.

Vicksburg, Miss., Jan. 1st, 1892.

THE GENERAL CLERGY RELIEF FUND.

The annual meeting of the trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergy, and for Aged, Infirm, and Disabled Clergymen, was held in New York, at 4 P. M., Dec. 31st, 1891. The annual reports were submitted, and showed disbursements for the year ending Sept. 15th, 1891, of $12,075, divided among 153 beneficiaries—36 clergymen, 104 widows, and 13 orphans—appointed from 44 dioceses. The treasurer reported that the invested fund was $16,000. One hundred dollars a year is the largest sum the trustees can grant to any one beneficiary. It is much to be desired that the Church should contribute a sufficient amount to enable the trustees to increase the limit to $150 or $200 per annum, as it could be most beneficently appropriated.

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A GRAND OPPORTUNITY FOR THE CHURCH.

BY THE BISHOP OF NEBRASKA.

When the late Bishop Harris of Michigan, saw the splendid opportunity presented to the Church for extending her influence through the hundreds of students gathered at Ann Arbor, he at once applied himself to the task of turning it to advantage. Having made his plans known, it was not long ere the means were found for establishing at that great university a hall in which the sons of the Church in attendance there might find a religious home, and from which also the influence of the Church might go out to benefit the religious life of others, who, before going there, knew nothing about her. It has not been many years since this was done, but to-day there are men scattered all over Michigan and other States, whom the Church claims as champions of her faith and order, who acquired their first knowledge of her at Ann Arbor, and without whom, in many places, she would scarcely now be known. For taking advantage of this opportunity and for setting this wise example, the praise of Bishop Harris is in all the Church, "and his works do follow him."

It is needless to enlarge upon the missionary power and influence that may be generated in great educational institutions if the proper means be used. We know well enough how the influence of a great university affects the life of large areas of population around it. Our own Church schools for both sexes all over the land are rightly recognized as missionary centres second only in importance to our great missionary boards. At any rate, we have seen in Illinois, and Kansas, and Nebraska, and different parts of the West, that our schools for girls, and in Minnesota and Wisconsin our schools for boys, have supplied the agents and the inspiration in many remote places, through which Church life has sprung up to greet and cheer the itinerant missionary in his search for something to build upon. Given these two things in a town where the Church is not known: a young woman, for example, educated at St. Mary's, Knoxville; or at Bethany College, Topeka; or at Brownell Hall, Omaha; and a missionary priest making only occasional visits to hold Church services, and as a general rule the result is the gaining of a foothold for the Church, if not very soon an organized parish in that place.

In view of these facts we feel constrained to make it known that an opportunity similar to that at Ann Arbor presents itself to the Church in the diocese of Nebraska.

Look westward across the Missouri river and let your eye rest for a moment on the city of Lincoln, the capital of the State. In 1885 its population was 20,000. In 1891 it is nearly 60,000. In the very heart of the city, occupying a plat of ten acres, is located the University of the State. There are five great buildings. Upwards of six hundred students are in attendance. With handsome endowments, and aid from the State besides, its growth and success are fully assured. The head of the university, Chancellor Canfield, is a Churchman.

But this is not all. Besides the State University there are six other large and flourishing educational institutions with upwards of 1500 more students. Here is a list of all with the number of students just reported to the writer by the head of each:

The State University	660
Wesleyan "	220
Cotner " (Campbellite)	212
Union College (7th Day Adventist)	325
The Lincoln Business College	400
The Nebraska Conservatory of Music	300
The Normal College, not reported	
Total in six,	*2,117.

At this very moment negotiations are going on for the transfer to the Normal College here of nearly one thousand pupils from a recently burned Normal school in Iowa. If these negotiations succeed, and the prospect is that they will, the total number of young people being educated at Lincoln will reach fully three thousand. Think of it!

The institutions above named occupy 13 commodious and substantial brick buildings, six of them crowning the several hills that form a semi-circle about the city, and looking down upon the sixty thousand people who inhabit it, and upon the State University in its midst, with eyes and thoughts that penetrate their intellectual and moral life.

Now when it is remembered that an overwhelming majority of the students in these institutions come from interior towns and villages where our Church is not known, is it too much to say that Lincoln presents the most important field for the Church's missionary operations anywhere in the West? As an educational centre, the eyes of all the State, and of parts beyond it, are upon it. To one or another of the institutions named the young people are coming, our own amongst the rest, and will continue to come in increasing numbers every year. Who can calculate the influence which the Church might exert upon these thousands here? If they must wait to learn anything about her until the Church shall be planted in the towns and villages whence they have come and to which they will presently return, they will remain unreached for years, perhaps forever. The favorable time is now, and something must be done here and now to attach young men and women to the Church, who, when they return to their homes, may become the means of establishing the Church there.

It may be said we have a church in Lincoln. This is true. But it is equally true that the overshadowing influence of the several denominational institutions referred to is against us. It is an influence which cannot be offset in any appreciable degree except by a similar institution of our own. The very atmosphere of the city is permeated with the prestige of these powerful denominational establishments. The influence of each Church is measured by its educational representatives, and we must have something of the same kind to represent us. One parish church and one parochial mission, numbering together only two hundred and twenty communicants in a city of sixty thousand souls, cannot begin to make the impression that should be made. To exert the Church's influence upon the student life here will require that contact with it which comes by intercollegiate association.

The truth of this has already been proven by the great difficulty experienced in keeping in the Church the young men and women in attendance at the State University who belong to the Church. Their association with those in the denominational schools leads them to attend the places of worship which represent those schools. As a Church, we are gaining somewhat with the permanent population through parochial agencies. Holy Trinity church will accommodate five hundred people. Two years ago, when it was opened, people said it was too large. Now it is full and they say it is too small. In that time the number of communicants has more than doubled. Against great odds, we have worked our way to the front, parochially, lifting the Church from a state of despondency to one of the highest hope. And there is no parish in the land where the relations of pastor and people are happier. But still we fail to reach the students. The rector feels well nigh overwhelmed with the responsibilities that face him. We repeat, in the midst of sixty thousand people, precious few of them Churchmen, among whom are scattered fully two thousand young people from other places where the Church is not known, the situation is a serious one to contemplate. As our opportunities multiply, and our responsibilities increase, and our duties accumulate, our ability to meet them grows correspondingly less.

Still, here is what has been done the past three years: A church has been built costing about $40,000, though a debt remains upon it of about $15,000, and a large part of what has been paid was contributed by non-Churchmen. There are not more than two men in the parish worth as much as, or more than, $50,000. But besides building the church, we have done something for a school. Acting on the policy that we must meet force with force, and hoping to exert an influence for the Church upon the young who come here to be educated, we have erected a building that, when completed, will cost $53,000, to be used as a diocesan school for boys. The diocese has not done this. Members of Holy Trinity parish have done it. When it will be paid for we do not know. But at the next annual council in May it will be conveyed to the diocese free of incumbrance, those who have built it assuming the indebtedness. We can do no more. We need money to equip this school; at least $5 000. We need money for a chapel; at least $15,000. The building is one-half stone and one-half brick, substantial, commodious, dignified, the best in these parts, and will accommodate about one hundred pupils. Its equipment must correspond to assure success. Applications for admission to it are already numerous.

We hope our needs will be seen and felt by some who have the ability as well as the desire to supply them. We do not grudge the splendid donations made for parochial and educational purposes elsewhere, but we do wish some droppings would fall on us.

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REV. CHARLES MINNIGERODE, D.D.

RICHMOND, VA., Jan. 31, 1891.

After a great deal of experience, I can endorse almost all that Dr. Minnigerode has said.

F. M. WHITTLE,
Bishop P. E. Church in Virginia.

I agree with Bishop Whittle.
EDITOR SOUTHERN CHURCHMAN.

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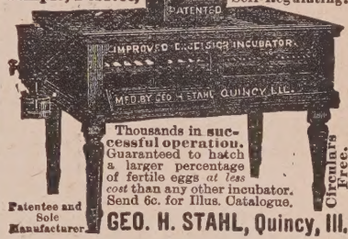

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DIRECTIONS FOR WASHING WOOLLENS.—Soak the garments for half an hour in hot—not scalding—suds, with a little ammonia added, so that all greasy matter may be well dissolved, and then wash by passing through the hands *without rubbing*. Any very dirty places should be soaped, and then brushed with a soft brush; but rubbing together, or on a board, must not be allowed, as it will shrink the wool, and make it hard. Flannels should be put through three waters, the temperature being kept the same all through. They should be washed a few at a time, rinsed thoroughly and quickly, and shaken when hung up to dry. No blueing should be used, and they should neither be hung in the hot sun, nor allowed to freeze. Any neglect of these directions may result in damage to expensive garments.

TO WASH LACE OR WHITE MADRAS CURTAINS.—After taking the draperies down, shake and brush the dust from them, then soak for half an hour in warm suds. Heat half a boilerful of water, shave into it half a bar of good white soap, and add three tablespoonsful of clear kerosene oil. When the soap has dissolved, put in the curtains. Occasionally turn them over with a clothes-stick. When they seem clean, remove to a rinsing water. After rinsing thoroughly, dip them in another water, to which has been added a little boiled starch. This will not stiffen them much; but will give them just a little body, such as new curtains possess. In case a creamy tint is desired, strain a little coffee into this last water. If one is so fortunate as to possess curtain frames, the remainder of the work is simple enough. In lieu of these, however, sheets may be fastened to the carpet, and the curtains carefully pinned to these. Madras curtains do very well if ironed upon the wrong side while damp. They must first be stretched, however, and are much more liable to tear than when pinned to a sheet and allowed to dry without ironing. Madras curtains containing colored figures, frequently launder quite as well as plain ones. It will be well to test a small piece when possible beforehand, so that in case the colors run, you can take them to a professional cleaner, who understands the *dry* cleaning process.—*Good Housekeeping.*

THREE WAYS OF CLEANING LACE.—There are a dozen ways of cleaning white lace. Here are three of the best: If not much soiled, spread a sheet over a blanket, on a table; lay the lace smoothly on it, dust thickly with prepared chalk, let lie for a day and night, then brush out the powder with a camel's hair brush. If your lace is yellow and spotty, try the benzine process. Begin by covering a smooth board with two thicknesses of flannel; then pin the lace smoothly on it and apply benzine, freely dabbing it on with a soft cloth. For specially obstinate spots, lay on a bit of linen and pour on the benzine until it is soaking wet. Then press it down firmly against the lace, changing to a clean spot, as the dirt comes through the cloth. As the vapor of benzine is highly inflammable, it is much better to do it in the open air. At all events, keep away from the fire, or you may have an explosion. When the dirt is removed, take the lace from the board, lay it smoothly betwixt the folds of a towel, and put it in the sunshine for twelve hours, after which it will look like new and have no smell about it. This process is the best for very fine laces.

One much less tedious, is to wet your lace in clean soft water, after shaking out the dust and picking it into straight lengths. Then rub good white soap on it, taking care not to crumple it into a mass. When it is well soaped, put it loosely into a glass vessel full of soft water, and put it where the full sun rays will fall on it for twelve hours. Rinse in clear water, being careful not to rub or squeeze, but to lave the lace up and down. If it is not clean, soap it again, and sun for another day. Rinse through three waters, fold flat and press between soft towels instead of wringing or squeezing. Pull out each scallop between the fingers, fold again, and clap hard for five minutes. Put a clean cloth on the ironing-board, pin the lace in shape on it, a pin to each point after smoothing it with the hand. Let it remain until dry.

Never let an iron touch lace. It is little short of profanation. Starch in it is the abomination of desolation; that is, lace for wearing. A trifle improves lace curtains, and keeps them clean longer. Soap and sunshine will clean them beautifully. Pin them out to dry upon a sheet stretched over the carpet, after you have dipped them in thin starch and pressed as much of it out as possible. For ecru curtains, color the starch with hay-tea, made by steeping a pound of timothy in two gallons of boiling water.

Black lace may be renovated by washing in stale beer, or in cold coffee, letting it dry; then rinsing lightly in cold water, pinning smooth, and drying as quickly as possible. To stiffen it, use loaf sugar dissolved in warm, not boiling, water. Take care not to have it too syrupy or your lace will be sticky. Water in which a raw Irish potato has been grated is good for lace skirts, or anything where an enduring stiffness is requisite.

Mending lace is an art hardly less important than the making. Amateurs who attempt it, will find it helpful to pin the broken part over a clear, flat phial, but not tight so as to distort the mesh. Then with thread, exactly matching, fill in the rent, imitating the original mesh as well as possible. Never draw torn edges rudely together. It will only occasion a new tear, and the last estate of that lace will be worse than the first.—*Ladies' Home Journal.*

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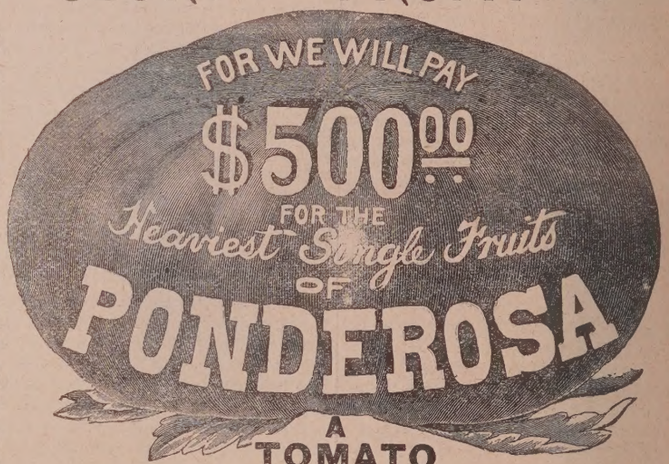

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